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Jesuit Educational Quarterly

JUNE 1958

REPORT OF THE PRESIDENT

THEOLOGY AS AN INTEGRATING FACTOR IN
JESUIT EDUCATION

THE ADVANCED PLACEMENT PROGRAM

THE JESUIT STUDENT COUNSELOR

VOCATIONS IN OUR HIGH SCHOOLS

Vol. XXI, No. 1

(FOR PRIVATE CIRCULATION)

Our Contributors

In this issue we present some of the papers read at the Annual Meeting of the Jesuit Educational Association. Other papers will follow in succeeding issues.

At the opening session, VERY REVEREND WILLIAM F. MALONEY, Provincial of the Maryland Province, extended words of greeting to the delegates on behalf of the Maryland Province and offered words of gratitude and inspiration.

FATHER EDWARD B. ROONEY, President of the Jesuit Educational Association, a veteran mariner of educational seas, reports on present joys and tempests of the educational scene and points out some trends which may manifest themselves as tomorrow's problems.

FATHER JOHN L. MCKENZIE of West Baden College, known to our readers through his writings on Sacred Scripture and his article "Training Teachers of College Theology," published in the October 1956 issue of the *Quarterly*, brings us some challenging reflections on Theology as an Integrating Factor in Jesuit Education.

FATHER JEROME J. MARCHETTI, Dean of the College of Arts and Sciences, St. Louis University, and Province Prefect of Studies for the Missouri Province, provides another look at the Advanced Placement Program with reflections drawn from his own experience with the program.

FATHER THOMAS A. MURPHY of Fairfield College Preparatory School, an experienced administrator and counselor, reviews the evolution of the office of student counselor in our high schools.

A COMMITTEE of eleven theologians studying at Woodstock College, after intensive study and discussion, drew up a report on the problem of Vocations in Jesuit High Schools, pointing out some present difficulties and suggesting possible remedies. In the course of the study MISTER CHARLES A. GALLAGHER presented a paper on the importance of the Ignatian Election for our students.

Jesuit Educational Quarterly

June 1958

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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JESUIT EDUCATIONAL QUARTERLY

Program of Annual Meeting Jesuit Educational Association

ST. JOSEPH'S COLLEGE, APRIL 6-7, 1958

GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 6, 7:45 P.M.

St. Joseph's College High School, 18th and Thompson Streets

Presiding: REV. J. WILLIAM MICHELMAN, S.J.

Greetings	VERY REV. WILLIAM F. MALONEY, S.J. <i>Provincial, Maryland Province</i>
Welcome to Philadelphia	REV. J. JOSEPH BLUETT, S.J.
Report of the President	REV. EDWARD B. ROONEY, S.J.
Theology as an Integrating Factor in Jesuit Education	REV. JOHN L. MCKENZIE, S.J.

DINNER MEETING OF ALL DELEGATES

MONDAY, APRIL 7, 6:00 P.M.

Alumni Memorial Fieldhouse

Presiding: REV. EDWARD B. ROONEY, S.J.

MEETING OF COLLEGE AND UNIVERSITY DELEGATES

MONDAY, APRIL 7, 10:00 A.M.-12:30 P.M.

Flanigan Auditorium

Presiding: REV. J. JOSEPH BLUETT, S.J.

Report of the Commission on Liberal Arts Colleges	REV. WILLIAM F. KELLEY, S.J.
Problems Arising from Expansion	
A. Multiplication of Curricula	REV. LAURENCE V. BRITT, S.J.
B. Recruitment and Retention of Lay Teachers	REV. JAMES A. KING, S.J.
C. Lack of Personal Contact with Students	REV. J. CLEMENT RYAN, S.J.

MONDAY, APRIL 7, 2:00-4:30 P.M.

Presiding: REV. VINCENT F. BEATTY, S.J.

Advanced Placement Program	REV. JEROME J. MARCHETTI, S.J.
An Undergraduate Cooperative Pro- gram in Electronic Physics	REV. JOHN S. O'CONOR, S.J.

MEETING OF JUNIORATE DEANS

MONDAY, APRIL 7, 10:00 A.M.—12:30 P.M.; 2:00—4:30 P.M.

Lounge, Barry Hall

Presiding: REV. NEIL J. TWOMBLY, S.J.

MEETING OF SECONDARY SCHOOL DELEGATES

MONDAY, APRIL 7, 10:00 A.M.—12:30 P.M.

Physics Amphitheatre, Lonergan Building

Presiding: REV. ANTHONY J. ZEITS, S.J.

Report of the Commission on

Secondary Schools REV. J. VINCENT WATSON, S.J.

Improvement of Teaching—

An Open Forum REV. MICHAEL P. KAMMER, S.J., *Chairman*

Report on the 1958 Principals'

Institute REV. LORENZO K. REED, S.J.

MONDAY, APRIL 7, 2:00—4:30 P.M.

Presiding: REV. MICHAEL F. MAHER, S.J.

The Fundamental Function of the

Student Counsellor REV. THOMAS A. MURPHY, S.J.

Theory and Practice of Extracurricular

(or Cocurricular) Activities REV. JOSEPH E. PERRI, S.J.

The Relationship between Catholic High Schools and Catholic Colleges

of Engineering MR. JASPER GERARDI

MEETING OF GRADUATE SCHOOL DELEGATES

MONDAY, APRIL 7, 2:00—4:30 P.M.

Lounge, Simpson Hall

Presiding: REV. PAUL A. FITZGERALD, S.J.

Administrative Cooperation in the Integration of Undergraduate and

Graduate Programs of Study

Increasing the Productivity of Jesuit Ph.D.'s

A Graduate Department of Theology

Discussion by Members of the Commission

MEETING OF SCHOOLS AND DEPARTMENTS OF
BUSINESS ADMINISTRATION DELEGATES

MONDAY, APRIL 7, 2:00—4:30 P.M.

Main Lounge, Villiger Hall

Presiding: REV. MARTIN F. HENNEBERRY, S.J.

Panel Discussion: Liberal Education in Schools of Business Administration

Panel: Rev. Martin F. Henneberry, S.J., *Moderator*; Rev. W. Seavey Joyce,
S.J., Rev. James J. McGinley, S.J.

Discussion and Problems from the House

Welcome to the Maryland Province*

WILLIAM F. MALONEY, S.J.

At this opening of the Annual Meeting of the Jesuit Educational Association, I wish to welcome you once more into the Maryland Province. I trust that your stay with us will be most happy and pleasant.

I wish to take this opportunity to extend to each one of you, both in my own name and that of the other Provincials of the American Assistancy, our deep gratitude to you for your tireless and unselfish dedication to the ideals of Jesuit education. It is not too often that our administrators receive a vote of thanks and a vote of confidence in their efforts. And so on this occasion, I do extend to each one of you personally, our gratitude, and I do assure each one of you that you enjoy our confidence in every way.

We all realize that your work is essentially important in the eyes of the Church and the Society. To a large extent, the proper implementation of the major apostolate of the Society in the United States is in your hands. The prosecution of our ideals and the inspiration of both faculty and students to achieve those ideals rest upon you.

I recommend to your frequent consideration the statement, adopted last January at the meeting of the presidents of our colleges and universities, on the "Current Role of Jesuit Higher Education." That statement has significant meaning not only for our Jesuit colleges, but for our entire educational effort.

Our schools must be unique and distinctive in the field of education, if our apostolate is to have the success that we hope it will achieve. We must have learning, scholarship and research in common and on a par with other institutions. We cannot hope to equal them in all fields, but what we profess to have must be of the best. But in order to fulfill the hopes that the Church and the Society place in our efforts, we must have something more. Our vocation is not merely a career, or a calling, or a way of life. It is fundamentally an apostolate, undertaken for the love of God and for service to our fellow men because of our love of God. We must possess a deep, practical conviction of the dignity and worth of the

* Words of greeting from Very Rev. William F. Maloney, S.J., Provincial of the Maryland Province of the Society of Jesus, to the delegates of the Annual Meeting of the Jesuit Educational Association, St. Joseph's College, Philadelphia, April 6-7, 1958.

human person, and our main effort must be to make that human person as perfect a creature of God, as nature and grace working together can effect.

There are our ideals as priests and religious educators. If we are really personally enthusiastic for these ideals and for our vocation as apostolic educators, then we will succeed, and far surpass other institutions that do not share these ideals.

Once more, I wish to thank each one of you personally for your dedicated efforts in the cause of Catholic Jesuit education, and I sincerely trust that you will have a most profitable and pleasant meeting.

Report of the President*

EDWARD B. ROONEY, S.J.

In the name of all the members of the Jesuit Educational Association, I wish to thank Very Rev. William F. Maloney, S.J. Provincial of the Maryland Province, Reverend J. Joseph Bluett, S.J., President of Saint Joseph's College, and Reverend J. William Michelman, S.J., Rector of Saint Joseph's College High School, for their warm welcome to the Maryland Province and to the City of Brotherly Love. We are often reminded by the genial president of the oldest Catholic college in America and by the no less genial province prefect of the secondary schools of this area that we are in the "Mother Province of the Society in America." We are happy to acknowledge this cherished title for although all of us can claim proud heritage with the great and noble founders of the Church and of the Society in America, it is good to return to the land, Mary's land, of our ancestors and to hold our Jesuit meeting in the shrine of America's liberty. We can only hope that the Jesuits of 1958 will attack their problems with the same vigor, the same insight and the same confidence in Mary's Son that characterized the efforts of the Jesuits of 1634 and 1789.

My remarks tonight will be directed to a brief consideration of some items which I feel, should be of some concern to American Jesuit educators. Since they are not entirely unlike problems facing Canadian education, they will also be of some interest to our Associate members from Canada whom we are very happy to have participating in our meetings.

* Report given at the General Meeting of All Delegates, Annual Meeting of the Jesuit Educational Association, St. Joseph's College High School, Philadelphia, April 6, 1958.

Legislation

While a host of Federal aid-to-education bills have been introduced in Congress, only two are receiving serious consideration. These are the Administration Bill, S 3136, introduced by Senator Smith of New Jersey, and HR 10278 and HR 10279 introduced by Representatives Kerns of Pennsylvania and Frelinghuysen of New Jersey; also the Hill-Elliott Bill S 3138 and HR 10768 introduced by Senator Lister Hill and Representative Carl Elliott both of Alabama. The Administration Bill and the Hill-Elliott Bill, the Democratic counterpart of the Administration Bill, provide a broad program of scholarships, fellowships, and such special programs as institutes in guidance and counseling, institutes for the improvement of the teaching of foreign languages, student loans, and teacher-training scholarships.

It looks now as though the only thing that can really be expected in the matter of Federal aid-to-education is a fairly ample provision for scholarships. Two reasons might be assigned for this: the first one involves the National Science Foundation and legislation pertaining thereto. The National Science Foundation already has authority to set up many of the programs and institutes proposed by the Administration Bill, the Hill-Elliott Bill, and many other bills introduced in this Congress. It is, therefore, simply a question of having the money appropriated to the National Science Foundation to carry out programs for which it already has authority. Congress is aware of this and is consequently turning many proposed programs over to the National Science Foundation for implementation and is increasing the budget of the National Science Foundation accordingly. An increase of over 300 percent in the National Science Foundation budget has already been passed by the House. When it reaches the Senate, if there is any change at all by the Senate, it will be upward. The second reason for reluctance to urge broader federal aid-to-education is a political one. People on the Hill know very well that any broad program of federal aid, whether for construction or for direct grants to schools, is open to the threat of a Powell amendment. This is an election year and neither Republicans or Democrats are willing to risk the kind of a party split which a Powell amendment would certainly occasion.

Tax Modification: The main modifications proposed in the tax structure, which would be of interest to this audience, are as follows: Bills such as the King-Jenkins Bill, HR 4662, which provides a tax deduction for professional expenses incurred by teachers in going to summer school, taking graduate work and other advanced studies. It is worth noting that the provisions of this bill are all "across the board." They pertain to

all teachers both in public and private institutions, and to all levels of education. The definition of a teacher being used in this legislation is the one that is commonly accepted by the Treasury Department. This bill has a great deal of support and has an excellent chance of passing.¹

Tax credit proposals: There have been many bills introduced providing for tax credit for expenses paid for tuition and fees of dependent students. As usual, the opposition to this legislation is from the Treasury Department and from the conservative members of the various committees, who fear in such legislation a serious loss of revenue. The legislation is still very active and there is some hope of its passage.

An Excise Tax Bill (HR 7125), which was passed by the House in the first session is still before the Senate Finance Committee. Among other provisions in this bill, is one to exempt private, non-profit schools and colleges from manufacturers and retailers excise taxes. This bill also has some chance of passing if it is not killed in the rush for early adjournment.

College Housing Loan Program: The latest on the College Housing Loan Program is not new. The Administration is still fighting to increase the interest on college housing loans. At a recent meeting of the Committee on Relationships of Higher Education to the Federal Government, various actions were taken on the provisions of the Administration's Housing Bill S 3399, introduced by Senator Capehart on March 4. The Committee on Relations recommended: \$250,000,000 in additional funds for college housing construction, that \$50,000,000 be earmarked for service-facilities, that the present interest rate formula be retained, that the program for inclusion of academic buildings should be kept separate from the college housing loan program. The Committee did not endorse the proposed program of federally guaranteed loans.

On March 19, the day after the ACE Committee on Relationships took the action described above, the President sent a letter to Albert M. Cole, Administrator of the Housing and Home Finance Agency, urging him to expedite federal loans for college housing. "To this end" the President said, "you should undertake, in cooperation with the governing officials of applicant institutions, to assure that there is no avoidable delay in the commencement of construction on college housing program projects." And the President went on to say: "In this case, again, Federal advances for construction should be used to the extent necessary to accomplish this purpose."

¹ After the above was written word was received that on April 5, 1958 the Treasury Department published regulation T.D. 6291 which greatly liberalized the deduction from income taxes of professional expenses of teachers, even though such expenses are incurred voluntarily. Lay teachers should be urged to familiarize themselves with the provisions of the new Treasury Regulation.

Science Academy. The last item mentioned under legislation of interest to educators is that which concerns the establishment of a Science Academy. My personal opinion is that most of the bills proposing its establishment are either for home consumption or simply an effort to get in the Sputnik orbit. The ACE Committee on Relationships vigorously opposed all proposals. I doubt that any of these bills has a chance of passing.

Accrediting

On the national scene, an area that will probably attract more and more attention within the next few years is that of accrediting. At the meeting of the Middle States Association, held in Atlantic City, November 29-30, 1957, Dr. Frank Bowles read a very challenging paper entitled: "The Place of the Regional Association in the Future Educational Scene"² in which he pointed out the changes in the philosophy of regional associations that have led them into the field of accreditation. By way of practical conclusions, Dr. Bowles claimed that it was time for the Middle States Association "to reexamine its present role and seek to assume the role of an agency which will support schools and colleges as they make plans for a future of almost unbounded dimensions." Toward the achievement of such a goal, Dr. Bowles made the following suggestions:

1. That the Association, an accrediting association, should now undertake to accredit itself. It should describe itself, its functions, and its agencies. It should then undertake a broad description of its membership and the educational scene within its territory.
2. It should undertake to appraise the strong and weak spots within the Association's territory.
3. It should assess the rate and type of change that is actually traceable within the schools and colleges of the Association.
4. It should identify common problems and existing solutions for them and suggest ways of cooperation in dealing with them.

Dr. Bowles felt that if these objectives were achieved, the Association might then build a new service to its membership; a service which could easily operate as a commission on educational development.

After considerable discussion of Dr. Bowles' paper, a motion was made and carried unanimously that the president of the Middle States Association be instructed to appoint a committee: a) to give immediate and careful study to the proposals made by Dr. Bowles, and b) to propose at the 1958 annual meeting, a plan, including proposals for foundation

² Cf. *Proceedings, 1957 Meeting of the Middle States Association*, page 30.

support, for an appraisal of the structure, function, and future of the Middle States Association and its place in meeting the educational needs of this area.

That Dr. Bowles is not alone in his concern over accrediting associations can be seen from the 1958 annual report of the Executive Secretary of the National Commission on Accrediting. In this report, Mr. William K. Selden states that in June, 1957, at a Workshop Conference on Accrediting, many issues were raised concerning accrediting for which there were no apparent ready answers. As a result, discussions were begun with officials of various regional accrediting associations concerning the possibility of a national review of accrediting. Mr. Selden reports that during the past year, four of the six regional accrediting associations officially requested the National Commission to take the leadership in seeking foundation support for a national study of accrediting, in which they and the Commission would participate. The proposed study has been endorsed by such organizations as the American Association of Land-Grant Colleges and State Universities, and the Council on Medical Education and Hospitals of the American Medical Association.

In his "Report to Presidents of Institutional Members," dated March 17, 1958, Mr. Selden stated that at its March 1, 1958, meeting, the National Commission on Accrediting authorized the appointment of a planning committee for a general review and analysis of accrediting, with membership on the committee to include representatives of the Commission and of regional associations. From conversation with Mr. Selden, I have learned that interest in the study is keen, and that he himself is anxious to receive from individual institutions suggestions relating to the proposed study.

While the officials of some of the accrediting associations have given signs of some discomfort over this situation, personally I believe it is healthy. Although the accrediting associations have not borne the brunt of the storm of criticism that has arisen against our educational institutions since last October, among ourselves we might ask to what extent they have been responsible for perpetuating theories and practices that are at the root of the defects of our educational system.

Fulbright Program

Before turning away from the national scene, I should like to call your attention once more to the program of United States Government Award under the Fulbright and Smith-Mundt Acts. The closing date for applications for university lecturing and advanced research grants in Latin America, the Pacific, and Southeast Asia, will be April 25, 1958. The

closing date for applications for 1959-1960 grants for countries of Europe, the Near East, Japan, and Taiwan, will be October 1, 1958. The time for application for student Fulbright grants for 1959-1960 will be May 1 to October 15 or 30.

The prestige value to our institutions, as well as their educational and monetary value to our faculties and students, should make us alert to the Fulbright and Smith-Mundt programs. I take for granted that each college and university appointed a faculty representative for the Fulbright program. I should like to suggest this evening that presidents and deans periodically call for a report on the activities of this official and on the results of his activities.

The Study of Jesuit Education

And now to come to the Jesuit front. The first item of which I should like to speak under this heading is the Study of Jesuit Education that is now being made by Father Allan P. Farrell and Father Matthew J. Fitzsimons. Thanks to the Chicago Province and to Loyola University Press, Fathers Farrell and Fitzsimons have been able to spend the period of this study in the very attractive Canisius House, located in Evanston, Illinois. Our Study of Jesuit Education is now being financed by a \$15,000 grant from the Fund for the Advancement of Education of the Ford Foundation. It gives me pleasure to be able to make public acknowledgment of this grant, and, at the same time, to express particular appreciation to Doctor Alvin C. Eurich, vice-president of the Fund for the Advancement of Education, through whose good offices this grant became possible.

According to present plans, a draft of the report on the Study of Jesuit Education will be completed by Fathers Farrell and Fitzsimons this coming summer. You will be interested, I am sure, in the following titles of the chapters of this report:

- Chapter 1. The Heritage of Jesuit Education
- Chapter 2. Jesuit Education in the United States: Growth and Adaptation
- Chapter 3. The Dynamics of Jesuit Education
- Chapter 4. The Jesuit Teacher
- Chapter 5. Jesuit Education in Secondary Schools
- Chapter 6. Jesuit Education in Colleges of Liberal Arts
- Chapter 7. Jesuit Education in Graduate and Professional Schools
- Chapter 8. Jesuit Education and Spirit of Research
- Chapter 9. Jesuit Education: The Modern Dissent and the Modern Challenge

After the draft of the report is completed, Fathers Farrell and Fitzsimons expect to hold regional conferences with a group of consultants. After they have had the benefit of open discussion at these conferences, the report will be revised and published. I am sure the members of the Jesuit Educational Association join me in thanking Fathers Farrell and Fitzsimons for the excellent work they have already done on this study and in wishing them success in its completion.

Alumni Activities

In the summer of 1956 there was held at Loyola in Spain, a joint meeting of the European Union and the Inter-American Federation of Jesuit Alumni. On this occasion, urged by the leadership of His Holiness, Pius XII, and of Very Reverend Father General, it was voted to establish a World Union of Jesuit Alumni. An interim committee representing the European Union, the Inter-American and the Spanish Federations of Jesuit Alumni, together with an adviser who was to be appointed by Very Reverend Father General, was appointed to lay the ground work for the World Union and to inaugurate its secretariate. Father General appointed Father Juan Pastor, National Prefect of Studies for the Spanish Provinces, as adviser.

Recently, I received a report on a series of meetings of this interim committee at which Constitutions for the Secretariate of the World Union were formulated. These constitutions will, I presume, have to be ratified by the constituent organizations of the World Union and will then go into operation. According to the proposed statutes, the Secretariate will be located in Rome.

The Inter-American Confederation of Jesuit Alumni is now making plans for the next triennial meeting of the organization which is to be held in Havana, Cuba, early in 1959.

The statutes of the Inter-American Confederation call for participation in this organization through province federations. In the United States, we have neither a national federation nor provincial federations. It has been explained to the authorities of the organization that the nearest thing we have to a national federation is the Conference of Jesuit Alumni Administrators. Father Felipe MacGregor, the Jesuit Adviser to the Inter-American Confederation, sees no reason why the United States should not participate in the Inter-American Confederation through the Conference of Jesuit Alumni Administrators.

The latest word on Jesuit Alumni activity in the United States is that the meeting of the Conference of Jesuit Alumni Administrators will be held at Lake Placid, New York, in June, immediately before the annual

meeting of the American Alumni Council. The Conference of Jesuit Alumni Administrators, has become a very worthwhile organization and I should like to urge all college presidents to have a representative at the annual meeting. Eight colleges or universities have never sent a representative to this meeting of Jesuit Alumni Administrators. We sincerely hope all our institutions will be represented at the annual meeting of the Conference of Jesuit Alumni Administrators at Lake Placid. Father Graham, S.J., of Loyola University, Los Angeles, California, Chairman of the Conference, has prepared a program that will be of vital interest to our alumni associations.

Principals' Institute

Plans for the 1958 Institute for Principals are well on the way to completion. Through the kindness of Very Rev. Joseph P. Fisher, Provincial of the Missouri Province, and with the cordial welcome of Rev. Richard F. Ryan, President of Regis College, Denver, the Principals Institute will again be held at Denver.

Father Lorenzo K. Reed, S.J. was the unanimous choice of the Executive Committee for Director of the Institute and this choice, Very Rev. Thomas E. Henneberry, Provincial of the New York Province, ratified.

While the general theme of the Institute, viz. The Curriculum, Improvement of Teaching, Administration in Jesuit Secondary Schools, was set by the Executive Committee, the particular phases of the theme to be treated were determined only after ascertaining the wishes of the principals.

The Institute will begin on the evening of August 2 and end on August 13. According to the latest information delegates from all the provinces of the United States, Canada, and perhaps from Puerto Rico will participate in the Institute.

1960 Revision of the Evaluative Criteria

The Cooperative Study of Secondary School Standards is at present drawing up plans for the 1960 revision of the Evaluative Criteria, the instrument developed during the 1930's for evaluating secondary schools. The first edition of the Evaluative Criteria, the 1940 edition, met with warm approval, particularly on the part of Catholic educators because the basic principle of the 1940 edition was that a school was to be judged on the way it was meeting the objectives which the school itself, or a group of schools to which it belonged, had determined.

There was serious disagreement, however, with the 1950 edition of the

Evaluative Criteria, particularly on the part of private and church-related schools. One basic objection was that a series of so-called Needs of Youth had been so woven into the very fabric of the Criteria as to become an imposed philosophy of education and, consequently, tantamount to a denial of the basic concept of the first Criteria. Those who had been responsible for the 1950 edition vigorously denied that any such intent existed. We held, moreover, that even the Needs of Youth were truncated, since they made no provision for the religious needs of youth, and little provision for the inculcation of moral and spiritual values, as a function of the secondary school.

The Middle States Association met this problem by requesting a group of educators interested in religion and in moral and spiritual values to prepare a statement on the Religious Needs of Youth and a Religion Blank to be used by schools which included religion in their curriculum. These materials were placed at the disposal of any school in the country which desired to use them. But at best this was only a partial solution.

The 1960 revision is now in preparation. Among the reasons to hope for more consideration of our viewpoint in the 1960 revision are the following: A member of the J.E.A. Executive Committee is now a member of the General Committee of the Cooperative Study, which is ultimately responsible for the Revision. The Needs of Youth will be relegated to the category of Supplementary Materials that may be used or not as a school may decide. The statement of the school's philosophy of education will again be given its key position. Religion will be recognized in the list of subjects from which a school selects its curriculum. An effort will be made to make the Criteria truly a document which individual schools will be urged and expected to adapt to their own needs and philosophy. Different church-related groups including the Jesuit Educational Association have been asked to cooperate in the 1960 revision. At the request of Dr. R. D. Matthews, Director of the 1960 revision, Father L. K. Reed will participate for several weeks in the Revision Workshop to be held from June 10 to July 31.

Meeting of Presidents of Jesuit Colleges and Universities

This past year has seen another first in the annals of American Jesuit Education. It was the Meeting of the Presidents of Jesuit Colleges and Universities, held at Georgetown University, January 3-4, 1958. All of the presidents of our colleges and universities as well as several vice-presidents, and the J.E.A. Commission on Professional Schools attended the meeting.

On January 4 the second day of the presidents' meeting—a press con-

ference was held and three important releases were made to the press: A statement on "The Current Role of Jesuit Higher Education;" an announcement of the establishment of the Jesuit Research Council; and a summary of the discussion by the Jesuit presidents on the Administration's Program to Aid Education. Copies of these statements were sent to our entire mailing list with Special Bulletin Number 228, dated January 6, 1958. It was our hope that the statements on "The Current Role of Jesuit Higher Education" and on the Jesuit Research Council would get all the newspaper play, but what actually caught the attention of the press was our views on aid to education. Naturally, there were those who liked what we had to say about "across-the-board aid to education," but others were not too happy over what looked to them like a Jesuit attempt to lead a raid on the United States Treasury.

Should you be called on for an explanation of the position taken by our presidents on federal aid, these points should be kept in mind:

1. The statement was but a summary of the discussion by the presidents of Jesuit colleges and universities of the Administration proposals on Federal assistance to education in the present emergency.

2. The presidents of twenty-eight Jesuit colleges and universities, by their position and their numbers, have every right to express an opinion on an educational problem.

3. Our statement in no way commits other Catholic institutions to our views.

4. Our statement was restricted to the Administration's program of aid. We did not come to any agreement on the basic issue of general Federal aid to education. We agreed on the objectives of the Administration's program, and we said that if these objectives can be achieved only through Federal aid, then the aid should be across-the-board, to all institutions and individuals. Otherwise a large pool of talent and competent institutions would be by-passed and hence the program would not achieve its goal.

Jesuit Research Council

Out of a proposal originating with the Conference of Jesuit Schools of Engineering has come the establishment of the Jesuit Research Council of the Jesuit Educational Association. Its purpose, to quote from the tentative by-laws: "to extend the potential for, and further the prosecution of basic and applied research in all member institutions insofar as such research is compatible with the purposes of the member institutions." (Article III) These purposes are better stated in the by-laws description (Article X) of the first two functions of the Executive Director of the Commission—namely:

Prepare and maintain an inventory of the faculty and equipment potential for research of each member institution.

Locate research projects, formulate proposals for such projects, contact sponsors, find suitable recipients, and aid in drawing up research contracts.

Twenty-two of the twenty-eight colleges and universities have agreed to support and work with the Council; the Board of Governors has approved the establishment of the Council; an Executive Director—Mr. Ralph E. Trese—has been engaged and has been at work since February 15, 1958. It remains to elect the nine-man Board of Directors of the Commission and Officers and to get final approval of the by-laws from the Board of Governors.

One thing about the Jesuit Research Council has to be made clear, and it can be done by another quotation from the tentative by-laws.

In no case shall actions of the Council restrict or interfere with the research policies or practices of individual institutions. (Article III)

There is no question whatever, then, of pressuring any institution into taking on or participating in research projects which it is not interested in. Emphatically and finally, the Council is meant to be and will be a service organization to help institutions get research and plan research—not a pressure organization.

This report on our Jesuit Research Council brings me to the close of my remarks. I shall close with a quotation, closely related to Jesuit research and scientific work, from a letter dated March 18, 1958, sent to Father Joseph Lynch of Fordham University by Dr. L. B. Berkner, Vice-President of the Geophysical Year Celebration, on the occasion of Fordham's conferring upon Father Daniel Linehan its *Insignis* Award. Dr. Berkner says:

May I take this opportunity, however, to express my very great admiration for the outstanding scientific work and scientific leadership that has been exercised by Father Linehan. I can only add that the contributions of the Jesuit Order to the whole of the International Geophysical Year on a world-wide basis have been most impressive. When I recall the outstanding scientific work of so many of my Jesuit friends, work of scientific quality which is so well exemplified by Father Linehan's contributions, I feel that special emphasis should be given to the vision and courage of the whole Order for their contributions to the advancement of human knowledge.

It is our hope that during these few days spent in the Mother Province of the Society, and in the shrine of America's liberty, the thought and the wisdom of Jesuit educators may strengthen our liberties, and add lustre to the names of our ancestors—The Jesuits of Maryland.

Theology as an Integrating Factor in Jesuit Education*

JOHN L. MCKENZIE, S.J.

It is an oddity of us Jesuits that we will often take from externs what we will not take from each other. Dr. Francis M. Rogers, former dean of the graduate school of Harvard University, as quoted in the Catholic press in February, made some remarks which I would not dare make to you. He is quoted as saying that he is not so innocent as to believe that all Catholic colleges and universities are living up to their potentialities and their traditions. His one criticism of American Catholic colleges is that they assiduously copy many of the worst features of secular education, and he charges us with a lack of confidence in ourselves and in our glorious traditions. "You dismiss Catholic theology," he says, "with a mere two semester hours over three or four years out in the fringe, added on to some fifteen, seventeen, nineteen hours of subjects that are often identical with what is found elsewhere. Because you do this, your students occasionally conclude that theology is of secondary importance."¹ We must admit the accuracy of these observations; but if we were not concerned about the conditions Dr. Rogers describes, I should not be here to address you.

The subject of this address was not my own choice; but it was too challenging and too puzzling to decline.² The first question raised by our topic is: Is theology an integrating factor in Jesuit education? This question is easy to answer; it is not. I am not certain that it is even an integrating factor in the education of the Jesuit himself. The second

* Presented at the General Meeting of All Delegates, Annual Meeting of Jesuit Educational Association, St. Joseph's College High School, Philadelphia, April 6, 1958.

¹ I quote Dr. Rogers as he is reported in *The Indiana Catholic and Record*, February 14, 1958.

² The topic is also timely. Among recent discussions cf. the papers of Father Gerald Van Ackeren, S.J. and Father Francis M. Keating on the finality of the college course in sacred doctrine in *Proceedings, Second Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine, 1956* (SCCTSD), pp. 10 ff.; Dr. James V. Mullaney, "The General Principles of Integration of the Curriculum," *Proceedings SCCTSD 1957*, pp. 9 ff.; a panel on the integration of sacred doctrine and specific disciplines by the Rev. Benedict Ashley, O. P. (natural science), Sister Marie Carolyn, O. P. (history), and the Rev. David Dillon (philosophy), *ibid.*, pp. 24 ff.; the Rev. George P. Klubertanz, S.J., "The Nature and Function of Courses in Philosophy and their Curricular Implications in Liberal Education," and the Rev. Edwin G. Kaiser, C. PP. S., "The Nature and Function of Courses in Sacred Theology and their Curricular Implications in Liberal Education," both in the NCEA *College Newsletter*, October 1956.

question is: Can theology be an integrating factor in Jesuit education? To this question Father George Klubertanz has returned a clear negative answer.³ He grants that theology is an integrating factor in Catholic intellectual life at large; but he denies that theology can function as a unifying principle in the mind of the undergraduate. The student is barely mature enough in his junior or senior year to learn philosophy; how then can he learn a discipline in which philosophy is presupposed? Four full years of theology, he asserts, preceded by at least two full years of philosophy, do not make every priest a theologian; can the layman learn it without philosophy in eighteen to twenty-four semester hours? As long as the discussion remains within the term of theology as understood by Father Klubertanz, there is no possible dispute; he is right. I intend to show you that we must change the basis of the discussion.

A third question is: Ought theology to be an integrating factor in Jesuit education? From recent discussions of the question it seems that there is an articulate and growing opinion among Catholic educators that theology ought to be an integrating factor in Catholic education, if not the single integrating principle. Dr. James Mullaney of Manhattan College has denied, I think very wisely, that any single discipline can be the integrating factor in liberal education.⁴ Within the humanities, he said, history is the methodological principle of integration, philosophy the hierarchical principle of integration, and sacred doctrine the normative principle of integration. This approach is certainly sane and avoids the implication that theology must take the place which philosophy has traditionally occupied in the American Jesuit college of the liberal arts. Few would affirm, and I am not among them, that such a change would be evidently desirable. And I wish to state that it is entirely beside the point to speak of theology as a nobler science with reference to its object. When we are dealing with education, it is not the nobility of the object which determines the importance of the science, but the nobility of the manner in which the science apprehends its object. In the hypothesis that theology with a nobler object were less of a science than philosophy or other disciplines, the claims of theology to be an integrating factor could not be taken seriously. In any case I agree with Dr. Mullaney that no single discipline can be the integrating factor in the curriculum, and I prefer to speak of a curriculum of which theology is an integral part.

The fourth question is: How is the integration of theology into the curriculum to be achieved? This question no one has answered, and I am not going to answer it here. We must, I think, look back to a time when theology was the integrating factor of university education.

³ Klubertanz, S.J., *Op. cit.*, pp. 12 f.

⁴ Mullaney, *Op. cit.*, p. 9.

Hastings Rashdall said in substance that the medieval universities were the creation of the theological movement of the 11th and 12th centuries. In these universities theology dominated; it was truly the queen of the sciences, and its professors had the highest academic standing, not only because of their personal gifts and achievements, but also because of the reverence accorded the faculty in which they taught. Rashdall's own words deserve quotation: "The intellectual revolution of the 12th and 13th centuries threw open to the student the whole range of science in so far as it was covered by the newly discovered treasures of Greek science, medicine, and philosophy, and by the monuments of ancient Roman jurisprudence. Theology remained the Queen of the Sciences, but a grander and nobler conception of theology arose—a conception which the modern world, alas! has all but lost. Theology became not the mere Chinese mandarin's poring over ancient texts, but the architectonic science whose office it was to receive the results of all other sciences and combine them into an organic whole, in so far as they had bearings on the supreme questions of the nature of God and of the universe, and the relation of man to both."⁶ I emphasize the statement that theology received the results of all other sciences and combined them into an organic whole. Theology was creative to the highest degree when it was most receptive. The living being grows by intussusception; and theology is stimulated and enriched by all of human learning if it is willing to incorporate the truths of all human learning into its own structure. When theology was ready to exchange, to receive as well as to give, it exercised effective sway over the entire field of learning. If we wonder why theology lost its eminence, we cannot help but notice that after the 15th century theology became isolated and self-centered, no longer willing to receive and therefore unable to give. Father George Ganss has shown that St. Ignatius intended that the Jesuit university, after the example of the University of Paris, his educational ideal, should regard theology as the most important discipline in the university, and should make the faculty of theology the strongest of all faculties; but this policy was not executed in the *Ratio Studiorum*.⁸

⁶ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, ed. Powicke and Emden (Oxford, 1936), III, pp. 441-442.

⁸ George Ganss, S.J., *Saint Ignatius' Idea of a Jesuit University* (Milwaukee, 1954), pp. 53 ff. On our present topic Father Ganss remarks simply: "In Ignatius' day, the opportunity of teaching scientific theology to lay students probably was not as great as that which is opening up before the American Jesuits today... the number of lay students desiring training in theology was no doubt far less than that of the young Americans requesting it in Jesuit and other Catholic American universities today" (p. 56). I base my remark on the *Ratio Studiorum* on the fact that Father Allan P. Farrell in *The Jesuit Code of Liberal Education* (Milwaukee, 1938) lists theology only twice in the index; neither passage has any reference to the theological education of the layman.

We cannot revive the Middle Ages and we ought not; and it may help us to see how we must integrate theology into the university if we recall some of the reasons why we cannot do it in the medieval manner. The medieval universities and their educational process were ecclesiastical in character. Rashdall has reminded us that in the early Middle Ages the clergy were almost the only class which possessed or desired to possess even the rudiments of knowledge.⁷ The commanding position of ecclesiastics in the foundation of medieval universities endured into the Renaissance, even after the admission of lay students into other faculties. Our modern university education is directed to the layman; the education of the clergy is now a specialized operation performed in specialized institutions.

A second difference between the medieval and the modern university is the independent and vast growth of the autonomous secular sciences. With a few exceptions like Roger Bacon, the medieval scholar was content with a good grounding in the dialectics and the natural science of Aristotle. The modern educated man, if he is to meet his contemporaries as an equal, must be equipped with much wider learning than that which was required of the bachelor of Paris in the days of Thomas Aquinas. In justice to our students we are not free to omit these secular disciplines. We may deplore the fact that modern culture is secularized; but we must prepare our graduates to live and work effectively in a secular culture which will not accept them unless they meet its own standards of education.

The integration of theology into general education, then, must accept the general education which now exists.⁸ Both Dr. James Mullaney and Father Klubertanz, who have spoken with intelligence and alertness, accept without much question the normative relation of theology to the other disciplines. But Dr. Mullaney is wise enough to see that the normative function must be positive as well as negative; however, in the discussion which followed his address it became apparent that the nature of this positive function escapes observation. He conceded that in the concrete order he had difficulty in seeing how theology does achieve a positive integrating function, and in further discussion he was ready to

⁷ Rashdall, *Op. cit.*, I, p. 28.

⁸ One cannot touch this subject without mentioning Cardinal Newman's three lectures, "Theology a Branch of Knowledge," "The Bearing of Theology on other Knowledge," and "The Bearing of other Knowledge on Theology" in *The Idea of a University*. One must also say, with all respect to a massive intellect, that Newman does not carry us very far. His defense of theology as a legitimate branch of learning which is entitled to a place in the university and his insistence that the omission of one science from the structure of learning must distort the other sciences are solid; but his views of the exchange between theology and other disciplines reflect theological and scientific opinions which are antiquated.

concede that this positive principle of integration is impossible to achieve in the four years of college education. Full integration, he suspects, may not be possible on the personal and intellectual level until mature years.⁹ I may add parenthetically that this objective would be worth any effort, even if its achievement were delayed. But Dr. Mullaney has done well to raise the question of theology as a positive norm. I know of no more sterile approach to theology than the idea of the negative norm; for a negative norm by definition does nothing and contributes nothing. No doubt it is a great good to be protected against error in faith; but this protection can be achieved without any thinking whatever, and it is no guarantee that the mind, secure in its faith, will not in its undisciplined serenity run altogether astray in the pursuit of learning.

There are also dangers in the positive function of theology. Theology, I believe, has much to contribute to the other disciplines, but there are some things it cannot do. It cannot do the work of other disciplines. It cannot solve scientific problems by theological methods. It certainly cannot solve these problems when theologians have only an imperfect grasp both of the scientific problem and of scientific method. The danger in Catholic schools is that theology will usurp the place of other disciplines. We are constantly warned that the other disciplines step over their boundaries and intrude into theology; among us it is necessary and salutary that theology also be firmly and explicitly warned against trespassing.

It is now time to ask what integration is. I see no reason to improve on the definition offered by Dr. Mullaney: such a unity of order among the included disciplines as to constitute them an intelligible organism.¹⁰ The curriculum is integrated when the student senses that he is engaged in one continuous intellectual activity and not distended among several unrelated obligations. Dr. Mullaney has reminded us that the chief agency of the intellectual life of the student is the intellectual initiative of the student himself.¹¹ At the same time, we have no right to demand that the student make a synthesis which we are unable or unwilling to make for ourselves. If the curriculum is disintegrated, if the thinking of the administrative and academic staffs about the relations of the various disciplines is disintegrated, how can we expect the students to put the pieces together? If they could, they should run the schools and we should take the courses. There is, however, a caution to be entered at this point. Simplification is not integration. One can always obtain integration by the suppression of truth. The dedicated Communist is inte-

⁹ Mullaney, *Op. cit.*, pp. 21-23. The question was actually raised in the discussion by a question asked by Father John Hardon.

¹⁰ Mullaney, *Op. cit.*, p. 10.

¹¹ *Ibid.*, p. 11.

grated, perhaps more completely than the dedicated Catholic layman. Let us not essay the impossible.

As I see it, we cannot determine the integrating function of theology until we have defined theology. I have stated elsewhere why I am convinced that the theology which is a part of clerical education must be left out of consideration in defining the function of theology in the college and university.¹² We have accepted the duty of doing something which no institution in the Church has attempted in the history of Catholic education: the formal theological education of the layman. For this a theology of the layman, as it is now called, different from the scholastic synthesis as it is currently taught in seminaries, seems necessary. The difference between the theology of the seminary and the theology of the university is a difference of quality, not merely of quantity. The theology of the layman will differ in its selection of contents, its organization of material, its methods of exposition; and it cannot be a survey of the whole field of theology.

I have no hesitation in affirming that the construction of the theology of the layman is the most urgent task of the present generation of theologians. The burden of integrating itself into the university curriculum lies in the first place upon theology. Once a solidly intellectual theology addressed to the layman is developed, it will not have to justify its place in the curriculum any more than do literature or mathematics. Not until such a theology is developed can we determine what the other sciences can receive from it; and this determination must ultimately be left to the other sciences, not to theology. This theology will enrich itself from the contributions of the other disciplines, and ideally there should be a constant exchange. The problem of integration arises because we are thinking of the theology of the seminary; and it will haunt us until we break out of these terms.

Perhaps it is easier to visualize the integrated graduate than the integrated curriculum. I assume that college and university education is intended to produce intellectual men with trained minds, and the Catholic institution desires to produce Catholic intellectuals. The trained mind thinks, not only because it wants to, but because it has to; it has learned its own capacity, and its possessor is unhappy if he cannot think or is forbidden to think. The trained mind thinks about everything, and surrenders to nothing intelligible as beyond its range; and it is going to think about religion. Should not the thinking of the educated Catholic about religion be theological? Untheological and unscientific thinking

¹² "Training Teachers of College Theology," *Jesuit Educational Quarterly* XIX (1956), pp. 94 ff.

about religion has its place in the Church; we honor as saints many men and women who were incapable of anything else. But we do not expect this kind of thinking from the educated Catholic. The educated Catholic must meet problems of whose existence the uneducated Catholic is rarely aware; and if his college is not sailing under false pretences it should have prepared him either to solve these problems or to face them honestly.

The theology of the layman will be a part of general education. We do succeed, or we think we do, in giving students a general education in literature and languages, history, mathematics and science, philosophy. We do not intend to produce poets and playwrights, but we think our graduates should be able to read poetry and view plays intelligently and critically. We do not teach them to practice medicine, but we try to teach them basic scientific thinking. We expect them to know what the scientific method is and to know the place of the natural sciences in life and learning. We do not teach them to practice law, but we would think them ignorant if they were unacquainted with the philosophy and principles of law and legal thinking. And this is my answer to Father Klubertanz. The theology of the seminary is indeed out of reach of the undergraduate. Our great mistake has been to try to teach him this theology condensed, and from this mistake come our present doubts and fears. But I am not convinced that a general education in theology which will equal his general education in the arts and sciences is impossible. It simply has not been tried.

Our student, if we imagine him equipped with such a general education, is a single personality. If he is truly educated, he brings his trained mind to bear on all problems and employs all the knowledge he possesses; and he has learned how to discover what he does not know. The educated mind is capable of complex thinking, of breaking down a problem into its terms without either confusing the disciplines or falsely isolating one from the other. His general education gives him insight because he can view problems widely and attack them with more than one methodology. All I desire is that our graduate's understanding of the principles and methods of philosophy, the sciences, and criticism will not be matched with a child's knowledge of theology. He can have and ought to have an understanding of basic theological thinking. What theology can contribute to the trained mind is knowledge of the truth as it is apprehended by theology; and knowledge of the truth is not going to hamper any one's thinking.

Now if I knew what such a course of general education in theology ought to be I should have employed my time in describing it. But unless some genius bursts upon us in a flash, the production of such a theology will be a long slow task. Many minds must cooperate before we shall

have a course which we shall recognize as adequate. But I wish to state clearly that the work of creating it lies within the university. The schools of theology have been excluded from the campus of our American Jesuit Universities. You may ask yourselves whether this exclusion has been profitable either to the school of theology or to the university; I say nothing except that you have no right to be anything but agreeably surprised if the schools of theology contribute anything to the construction of a general education in theology. Furthermore, I have already mentioned that one of the factors which made medieval theology great was its reception of knowledge from other disciplines. It is with neither pride nor pleasure that I remind you that the history of the last two hundred years of theology has been so largely a rejection of the contributions of other sciences: anthropological, physical, biological, historical, archaeological, and critical. For this reason the men who will create the theology of the layman must themselves have an excellent general education. Indeed I think it quite likely that much of the work will be done by our Catholic laymen, who have consistently shown greater powers than we clergy have believed they had.

I presume you have invited me here because you think I may tell you what you as administrators of our colleges and universities can do. I do not think you can create the curriculum of a general education in theology. But no one else can create it unless you wish it done. You can insist that it be done. You can create conditions favorable to its accomplishment. You can see that talented men go into theological work and that they receive superior preparation, not only in theology but also in their general education. You can encourage them to do creative work and give them the freedom and the facilities to do it. If you wish to take immediate action, I think you could find four to six of our leading theologians who are aware of the need. These men could be set aside to define the theology of the layman and its objectives, and to prepare an outline of its contents, organization and methods. Their work would not be definitive; but it would show us how to break away the seminary syllabus, it would stimulate creative discussion, and furnish a basis for the construction of a synthesis. Finally, you can give theology a position in the curriculum which will correspond to the respect you have for it. In the long run, of course, theology must win its position in the university on its own merit; to burn incense before an undeserving object is idolatry. At the same time, if we treat theology as unimportant it is very likely to be unimportant. I believe that if some of these things are done the American Jesuit university can repay its debt to theology, which created the university in the 13th century, by becoming the agent of the regeneration of theology.

Advanced Placement Program*

JEROME J. MARCHETTI, S.J.

There are, it seems to me, three basic problems which have been hashed and rehashed in higher educational literature and national meetings. You will recognize the problems before I enumerate them, for they are, in order of the most frequent repetition: 1) financial support, 2) faculty retention and recruitment, and 3) provision for the gifted. The discussion concerning the identification and instruction of the potentially gifted student has become an extremely popular subject now that we have been scared half out of our wits by the evidence that our enemies are not a nation of retarded morons.

In discussion programs for the education of the superior student, I may well cover material which is familiar to you. Perhaps my remarks will do little more than remind you anew that as Jesuit educators we are committed to quality in higher education. It is our tradition, our responsibility. A given Jesuit faculty may chose to reject or accept the proposals of any specific program aimed at excellence; but I submit that it cannot afford to ignore it.

There have been many approaches to the education of the superior student. In general, all programs may be broadly divided into programs which provide for enrichment and programs which provide for acceleration. The enriched curriculum attempts to keep a student in the educational unit appropriate for his chronological age but attempts to provide him with deeper academic experiences than those required of the typical student. In an accelerated program, the student who is obviously superior simply moves into the next highest grade. For instance, a student who has completed his junior year in high school moves straight into the freshman year of college.

The enrichment theory, when well planned and executed, is an excellent way of dealing with gifted students. When well done, this program leads to an honors program. When badly done, enrichment turns into a diffusion of the curriculum. Acceleration has been most frequently criticized as forcing a student out of his optimum social and emotional environment.

There is a third basic approach to this matter of dealing with the gifted. This approach provides that the student remain with his age group but receive instruction at a higher level. In the most typical instance, it occurs

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in the case of the high-school senior who is given instruction at a level which is thought to represent the content of the college freshman curriculum. According to this approach, the student remains with his chronological peers but is given instruction which would otherwise be available to him only on a college campus.

You will note that this approach assumes some aspects of the enrichment idea, in that it provides superior type of instruction, and some of the aspects of acceleration, in that it would enable a student to meet requirements for his senior year in high school while at the same time completing some of the basic work of the college freshman curriculum. This approach has been concretized in the program of the Advanced Placement Program sponsored by the College Entrance Examination Board, which enables qualified students to do college level work in high school.

Any advanced placement program must be built upon three basic suppositions, all of which must be operative, if the program is to function. The first supposition is that there must be a definition of the freshman college year and a rather detailed description of the various freshman courses. This definition will not be arrived at without difficulty, especially if it is to involve several colleges. It is probable that no college instructor has ever admitted that anyone else could teach a course equivalent to his own. Yet this is what must be agreed upon if the program is to be practical. Once these definitions are established, the high schools must accept them and modify their curricula accordingly.

The second basic supposition in an advanced placement program must include some means of assuring the college that students in advanced courses in the high school have attained levels of achievement equivalent to the college freshman course. This control of quality must be set up through some examining process.

The third supposition includes an understanding whereby the college takes into consideration the student's advanced achievement when he actually becomes a college student. This arrangement may be for actual college credit or merely for placement in advance courses. It is essential that whatever arrangement is used, it must insure that work is not repeated. This provision, to my mind, is essential. Those of us who have been associated with basic college work know that the freshman year is often repetitive of work done in high school even though we profess a distinction. To foster a program of duplication knowingly would be disastrous.

The College Board Advanced Placement Program meets these three essentials of an advanced placement program. The program provides a published definition of the freshman course in twelve subject areas. High

schools are, therefore, able to undertake to teach these courses to their more able students. The outcomes of this instruction are evaluated by examinations offered by the Board each May. Upon the evidence of these examinations and an examination of the high school's experience with the student, the college is able to evaluate the progress and achievement of the student. Obviously, the whole process is not as simple as the above outline. Hundreds of high schools and colleges have, nevertheless, found it practical enough to accept it.

Let me say at the outset that I am not prepared to advise every Jesuit college to become a part of the program. My own institution has examined the program and has found it acceptable. We do not have enough experience with the program to be in a position to make positive recommendations. I do say that every Jesuit college has an obligation to know and evaluate this program. Whether the program is accepted is another matter; no college which makes any pretense of interest in the gifted student can afford to be ignorant of it.

In actual fact the Advanced Placement Program is not a new innovation nor was it inspired by recent sputnik activity. It began in 1952 as a project sponsored by the Fund for the Advancement of Education. Several public and private secondary schools in the East worked out an agreement with twelve colleges to give placement and credit to high-school students who did satisfactory work in courses offered in high school. As the project progressed, additional high schools and colleges joined the group. By 1954, there were 18 high schools with 532 students who entered 94 colleges; in 1955, there were 38 high schools with 925 students who that following September entered 134 colleges. Last spring over 2000 students from 200 secondary schools took the placement examinations and are currently enrolled in some 200 colleges. David A. Dudley, director of the program, conjectures that at least twice that number will take the examinations this spring.

The basic purpose of the Advanced Placement Program is the identification and recognition of outstanding academic talent. The examinations are open to any able student, wherever he may be and howsoever he obtained his knowledge. In actual practice, most students will receive their training in college-level courses offered in the secondary schools. The Advanced Placement Program currently covers twelve fields: English Composition, English Literature, French, German, Latin, Spanish, American History, European History, mathematics, biology, chemistry and physics. Each subject area is supervised by a committee consisting of two representatives from secondary schools and at least three representatives from colleges. Thus, for instance, the Physics Committee is currently composed of representatives from Phillips Exeter Academy and

Chevy-Chase High School, Pennsylvania State University, Amherst College, Colgate University and Harvard University. The committee is responsible for developing the course descriptions and the materials for the placement examinations. Examinations vary from year to year.

Course descriptions serve as the basic material for a high school interested in preparing students for the Advanced Placement examinations. Each high school participating in the program is allowed great latitude in establishing its own program. It is felt that each school will know best which courses it can establish in keeping with its faculty, library, and laboratory resources. Each school is also free to determine which students are to be placed in these courses. Complete freedom is permitted each high school in augmenting the program. The only common denominator is the advanced placement test.

The actual placement examinations are administered by the Educational Testing Service in May at regular examination centers established throughout the country. Individuals wishing to take the examinations must register in advance and pay a fee of ten dollars. The examinations are three-hour examinations, predominantly of the essay-type. Some examinations are exclusively essay type, others combine essay questions with objective items.

After the students take the examinations, the papers are read in June at a central place by a committee of readers made up of college professors and secondary school teachers. There is always a duplication of personnel between the examination and the reading committees so that neither group loses touch with the others. Grades are assigned on a five point scale: 5 (high honors); 4 (honors); 3 (creditable); 2 (pass); and 1 (fail).

A special device is employed in grading the papers. Each year college students are selected to take these examinations, and their examination booklets are read along with those written by the high school examinees. This device is intended to help set standards and provide a basis for evaluating and improving the examinations. After the reading and grading, the college papers are separated from the others. If the grading has been "correct," the honor student in college should receive a top grade of 4 or 5. The "C" student should receive a 3 or a 2 and a failing college student should receive a failing grade of 1. These placement grades are then compared with the grades assigned by the college which the student is actually attending.

After the examinations have been read by the reading committee, the papers are forwarded to the college to which the student has been admitted. Along with the examination booklet goes a course outline of the material covered in the student's high school class. Each Advanced Placement teacher in high school must send his course outline to the Educa-

tional Testing Service which in turn forwards the description to the college of the student's choice. With the course outline, goes the high-school teacher's recommendations as to whether or not the student should receive college placement and/or credit.

And what is the place of the college in this program? It is obvious that the college is free to do a number of things. It can ignore the entire program. It can grant advanced placement or it can grant advanced placement and college credit. It is quite obvious that the Advanced Placement Program wants both advanced placement and credit. David A. Dudley, director of the program, in a recent address (to Registrars at the Southern Association Meeting, Richmond, Virginia, Dec. 4, 1957) has this to say on the subject, "Let me say right away that each college is going to solve this problem the way it wishes to. The College Entrance Board cannot and does not wish to dictate to any college. A high school most certainly cannot dictate to a college. In fact, one of the glories of America is that no one can dictate to a college."

However, Mr. Dudley goes on to say, "I am happy to say that among the colleges and universities which have been most generous in their recognition of placement and credit have been some of the outstanding colleges and universities of the country." When you have studied the program, it becomes obvious, I think, that granting not only advanced placement but credit as well, is essential to the program in a given school. Any high school serious about the program would be foolish to recommend a college which refuses advanced credit when the college down the pike offers such credit. It is the college credit, to my mind, which serves as the strongest single motivating factor to the high-school student.

Actually the question for discussion is no longer whether credit will be granted but at what cut-off credit will be granted. Mr. Dudley is quite emphatic on this point. "Some of the newer colleges in the Advanced Placement Program are offering recognition to grades of 5 and 4—and cutting off all consideration of grades below 4. I think that this rigid cut-off is done on the assumption that a 'creditable' grade made by a high-school student is not 'creditable' in college. But this is not quite the right assumption, because the grade given is not a high-school grade. It is a college grade earned in severe competition. It can be looked upon as comparable to a college transfer grade. A student who has done creditable work in a subject should not automatically be made to repeat it. You would not allow it in your own college." Thus far for Mr. Dudley.

For the colleges, one of the greatest advantages of this program is the possibility of avoiding repetition. Advanced placement and credit enables a student to broaden his program. He may go more deeply into his field of specialization or he may take that course in music or literature or

physics which his program would not otherwise allow. Or it may even allow the exceptionally able person to gain time in the educational process. To those who judge acceleration a heresy, this is a great sin.

There are risks in this program. There is the possibility that students may be misplaced as a result of the program. But, then, we have also been able to misplace students in the past without such a program. Since in actual fact there is no absolute freshman level, we need not be surprised that the establishment of a fictitious one through the advanced placement program will not fit all the facts of life in all colleges. I can only say from experience that when I, as a dean, grant credit on the basis of the advanced placement materials, I have more information and more reliable data than I frequently have when I grant transfer credit from another college.

In this paper, I have outlined in some detail the provisions of the College Board Advanced Placement Program. It has not been my purpose to recommend the complete adoption of the program by all of our colleges. While I personally favor the plan and the school which I represent has adopted it, I in no way consider the program essential to the quest for quality in a Jesuit institution. I do say that the program has taken on such proportions that no college can afford to reject it without being able to defend its decision.

I have no illusions that the Advanced Placement Program will remove all or even many of the defects currently found in our educational process. I do know that in many high schools the program has given a renewed vigor to the faculty and has firmed up instruction even in the regular courses. The program has made college faculties sit up and take notice. In our locality, the program has done something that no other project has been able to do—it has brought high-school and college teachers together in a series of subject-matter conferences. And if the program can root out some of the dry rot of needless duplication, it certainly merits more than passing attention.

INFORMATION

Further information on the Advanced Placement Program may be obtained by writing to:

Director, Advanced Placement Program
College Entrance Examination Board
425 West 117 Street
New York 27, N.Y.

The Jesuit Student Counselor*

THOMAS A. MURPHY, S.J.

Once upon a time many years ago, there was a large school in a large city. It was conducted by the Jesuits. The enrollment of that school even in the "twenties" was close to thirteen hundred. I was a student there and we were taught the classical course by the priests, scholastics, and lay teachers.

The building was spacious and on the first floor of the building, there was a small chapel. I remember that we were taught to make a visit to that chapel before and after school. I remember too, that during the lunch periods, there would be a priest in the confessional in that chapel, if we wished to receive the Sacrament of Penance.

Next to the school, there was a large church which was identified with the school. It was in this church that we had the opportunity of confession in preparation for the First Friday; that we had devotions to the Sacred Heart during the fifth period on each First Friday; that we were introduced to the Spiritual Exercises of Saint Ignatius during the days of our annual retreats. This church was identified with the spiritual life of the school; it was also an integral part of the physical plant.

As you walked along the first corridor of that spacious school back in the "twenties," you knew that there were two important offices—the Principal's Office and the Office of the Prefect of Discipline. On the first corridor there were no other offices; there were classrooms, a small chapel, and a book-store. On the second floor there were more classrooms; on the third floor an auditorium and a few classrooms; on the fourth floor fewer classrooms and a library. As I look back in retrospect, my memory does not throw light on any other room that would have been designated as an office, with a sign above the door: "Student Counselor."

Apparently, he was unknown, yet as students, we knew that there was always a priest in the confessional in that small chapel on the first floor and we knew that if we needed spiritual help, he was always available on each day of the school year. He was looked upon as the Spiritual Father of the school. He did not teach, he had nothing to do with the discipline of the school, and academic problems apparently were not his assignment. His work was definitely a spiritual work. Could this have been the beginning of student counseling?

* Presented at the Meeting of Secondary School Delegates, Annual Meeting of the Jesuit Educational Association, April 7, 1958.

As the years moved on, we saw the gradual evolution of his job. It happened when we were in college. While the routine of our spiritual training was the same in format, quality and frequency, something new took place in our Junior year. On the first floor near the Prefect of Discipline's Office, a sign "Student Counselor" was placed on the door of an office. It was something new to us and we did not understand the nature of his work.

In our senior year at college, the student counselor taught us "Evidences of Religion" and, as the year passed on, we grasped the fact that his work was connected with the religious life of the school. During the second semester, seniors seemed to begin to visit his office. It came about as the result of an announcement that "those who were planning to enter the seminary were requested to consult with the dean of the college." When we saw the dean, he directed us to the student counselor who talked with us, advised us, reviewed seminary life with us, told us about the necessary qualifications, alerted us to procedures for admission and set things in motion for us. This meeting was a relief for us, for, at last, our secret was made known to someone in authority and we knew that further problems, doubts and difficulties that might arise would be presented to the student counselor and solved by him. We entered the Society with fond affection for him because he guided us and guarded us—he was truly our spiritual father.

As the curtain was drawn farther apart in our training in the Society, the spiritual father of our houses seemed to be the counterpart of the student counselor as we knew him in college. Once the novitiate days were over, we were accustomed to visit him for spiritual advice and to report to him periodically for "Colloquium Spirituale." We knew that he was always available and was always ready to help. Sometimes he was old but always kind; sometimes he was young but always patient, prudent in his judgments, and not lacking courage in his conclusions. No matter what his personal characteristics were, we admired the priest because of his position as spiritual father. We had confidence in his experience and respect for his judgments.

When we finished the course, little did we think that we would be a student counselor in a large Jesuit high school. We did not think of it because no one ever mentioned this type of work. We had heard of our men working as student counselors in our high schools and colleges but from the walls of our cloisters, we could not sense that an evolution was taking place in the work of the high-school student counselor. We started off as teachers in our active ministry and we saw that it was an era of confusion in the gradual growth of the student counselor's position. As the spiritual father of the school, he was also a teacher, a substitute

teacher and assigned to many other works. He was a good, reliable man, and generous. While his primary interest was the spiritual life of the school, nevertheless he was burdened with secondary interests which were varied and multiple.

He would attend meetings with other student counselors and from the printed evidence of those meetings, there was a general accord that the work of the student counselor was a spiritual work in the school. In the report of the student counselor's meeting in 1948, we find mention of the word "guidance." This phase of education was beginning to appear among the shifting scenes and we had to face this new picture.

In the summer of 1949, principals, assistant principals, student counselors and teachers were invited to attend a Jesuit Guidance Institute at Fordham University. It was a very profitable experience and most advantageous at a time when we needed it. We became better acquainted with testing programs, group guidance, remedial procedures, psychological problems of the adolescent, personality and intelligence testing, the value of cumulative data and the non-directive method of guidance and besides these, we had the very profitable exchange of ideas with Ours.

This was the beginning of a new trend in our high-school program. To some, it was strange; to others, it was a challenge, and when we left Fordham at the close of the Institute, it was not clear to whom this work belonged. As assistant principal it was invaluable; as student counselor now for a number of years, the Guidance Institute gave me a fitting background for working as a student counselor but the occasions for using this knowledge have never been as numerous as they were as assistant principal.

What is the fundamental function then of a student counselor? Is he primarily the spiritual father of the school to this extent that his pre-occupations exclude the forms of educational guidance, as we know it today? The answer to this question is found in the *Manual for Jesuit High-School Administrators* (page 249): "The traditional role of the student counselor as the spiritual adviser, the father and friend of the students should be recognized and maintained. Spiritual counseling must be his most important function . . . the student counselor then will be the director of guidance. In his own counseling he will emphasize spiritual guidance." From authority then, we know that his work has a definite relation to the spiritual life of the school.

While his important function is spiritual guidance, nevertheless the patterns of his work keep changing their form. With different patterns crystallizing in various shapes, we have noticed an element of confusion appearing in the hierarchy of the soul; the problem of the spiritual versus the academic; the spiritual versus the psychological. We have found as

the years went on that we were using more theology than pedagogy, more spiritual guidance than educational guidance. We felt as the years wore on that we could feel more accurately the pulse beat of adolescent problems and could prescribe the remedies more readily. We could see more clearly as the patterns of the world around us were changing that there was a greater need to meet the challenge to the spiritual life of our students than to meet other demands that were being made especially in the area of testing. The latter was never neglected but as we grow more grey with experience, we seem to place things in their category. We seem to begin to distinguish between the academic and the spiritual. We knew from experience that while we would advise a student on courses in college and help him in every way to seek an area for his life's work, his life's happiness and spiritual security, the day would come when the final judgment on his academic attainments and his ability to do college work would have to be made by the principal because the academic area is the principal's forte and profession.

I remember one day when our school was being evaluated for accreditation. I was listed as the Guidance Counselor. The committee met with me in my office. It was a long three hour session on the first day and almost as long on the second. The committee could not quite understand a phase of my work. There was a prie-dieu there with a purple stole draped over its top. They kept looking at it and wondering. They kept up the steady and pleasant task of questioning about testing, personality ratings, group guidance, scores in College Boards, scholarship students, drop-outs, admission requirements, remedial reading, psychological testing, and, as they covered all the categories of educational guidance, I knew that they had not touched upon the fundamental function of our student counselors. They knew that I knew about the aspirations of our students and about the numbers who go to college; they knew that I knew about problem students but still they could not sense a particular phase of my work. They were puzzled; it was something different from what they had met before. Perhaps, the prie-dieu was the occasion for this wonderment. It was something different in a guidance office. They asked other questions and as they went on in their duty of investigation, my mind jumped more readily to the spiritual. This was the crux of our Catholic education; this was the *raison d'être* for being in this office. The sign on my door said "Student Counselor" and to us Jesuits there was already a sacred tradition connected with that name. I finally told them that I was the spiritual father of the school and the scales of doubt seemed to fall from their eyes. Now they understood that there was something different in our guidance program. They knew that we knew the modern trends in education but they did not sense, at first, that we also knew about the

spiritual life of our students and the spiritual life of the school. They understood the term "spiritual father." This clarified the position of the priest in the office and because they understood, they asked no further questions but praised our work and approved our methods.

The student counselor then is unique in our guidance program. As the spiritual father of the school, he has a busy day and an unpredictable day when problems spiritual, educational and psychological force their way into his office even before the official bell summons students to class. His day is filled with listening to others, making decisions about others, employing patience with the disturbed, courage with the slothful, tact with the slow and fortitude with the bright. His day is marked by vulnerable periods not only at the beginning of school and after the school day but also during the school day. He is a priest who must practice the virtue of availability. He must be in his office ready to listen, ready to help, ready to make decisions, and this is not an easy task because it calls for quick adjustments to whatever problem might be presented. This time it may be spiritual; the next time, psychological; the third time, a study problem; the fourth time, a domestic problem; the fifth time, a personal problem, and so on through the day. He must listen patiently, judge kindly, sympathize readily and prescribe honestly. It is a day when he calls to the front his theology, his psychology, his knowledge of education, common sense, and tact. It is a day when even variety brings on fatigue, for the constancy of listening to major and minor problems with interest becomes wearing even for the stalwart. Nevertheless, his days are consoling, for dealing with individuals to help them and guide them is priestly work that will bear fruit in later life.

The student counselor's work is unique and is of its very nature personal. He makes a point of interviewing students and this type of work opens up other avenues. Interviewing students helps the student counselor to sense the trends of the spiritual life, the problems of the academic life and the make-up of one's psychological life. To a certain extent it is uniform, and experience shows that at times the academic has a relationship to the spiritual and the spiritual has a relationship to the psychological. There are conflicts which you can see and which you know you must settle. The solution of any particular problem could involve recurring visits to the office. In some ways, the evolution of the student counselor's work could be tending to the classification of "school psychologist." Referral cases are sent to his office by teachers and the case may involve a personality problem. It may be beyond the scope of the student counselor's professional training and it may call for specialized treatment with one more experienced in the field of clinical psychology. The student counselor must know where to seek professional help.

As the years give him more experience in techniques for the many phases of guidance, he finds the number of visitors seeking help in the threefold aspect of his work increasing. The work sometimes jumps beyond the barrier of adolescent students. Parents of students seek his advice on problems of adjustments, domestic rifts, financial worry, child problems, religion, college education, home discipline, study habits, reading difficulties, and so on, down the various areas of various problems. He sometimes finds that these problems can be handled after school hours and while they may prolong his day in the office, they make his work interesting and rewarding. The very nature of this type of work is personal and confidential.

Graduates of the school are also visitors to his office. For the alumni who are at college and the seminary, the holiday recesses are frequently the occasions when they come to tell us of their successes and failures and, for others who are already established in professional life, military life, or who have terminated their education after high school, the student counselor takes on the role of a public relations official. Somewhere in the depths of his soul, he recalls the text "*Hospes venit, Christus venit*" and he knows that if our alumni do pay him a visit, it warrants a patient charity to receive the visitor with a cordial welcome. It is Christlike to receive these visitors with graciousness and affability; it is the role of the priest and all the more—the role of the Jesuit educator. As these visits are usually seasonal, you expect them, you are ready for them, and they do not remove you from your ordinary work because your experience teaches you to gauge your time and energy in relation to the present need. These visits are not prolonged; they are brief, numerous and profitable, because from these visits, you can be motivated in your work of helping others to avoid the pitfalls that have befallen some alumni since their graduation.

Experience then helps a student counselor to build a good backdrop in his work of guiding others. Each person who comes to his office is another member of the *dramatis personae*. Each actor will demand a shift of scenery from the spiritual to the psychological, from the spiritual to the educational and the student counselor has to direct the character on the stage that is set for action. He meets youth at his best and at his worst; he tangles with spiritual passivity and academic sloth; he comes in contact with the gifted and the slow student, with sinner and saint, with the commonplace and abnormal, with the blessings and trials of life, and basically he realizes that the drama of life whether in youth, alumni, parents, employees or friends of the school has a frightening relationship to God who permits these factors of life to work according to His Divine plan and scheme.

The fundamental function of the student counselor's work then would

seem to be that of spiritual father of the school. While the evolution of his work has been varied, the growth has not yet stopped. One phase of this growth has been the testing program. It would be of invaluable assistance if a member of the faculty would handle this program and give the results not only to the principal but to the student counselor as well. He needs assistant helpers in every phase of his work because no one man can reach a large number of individuals who need individual help. The numbers must be distributed, if his work is to be more effective, and the focal point of his activity must be centered around his office where he is available to help the students in our schools.

His assignments should not include teaching because good teaching and good student counseling do not mix. As a teacher, he must train youth to discipline of mind and body; at times he must accomplish his end by stern and effective means; at times, he must punish and use the techniques of pedagogy, and for any student counselor, the transition from the classroom to his office seems to instill a contradictory state of existence in his soul and can breed fear and confusion in the mind of the students whom he teaches.

If our guidance is to be more effective spiritually, educationally and psychologically, the student counselor should not be identified in the minds of the student with either the Office of Discipline or the Office of the Principal. While the hierarchy of our school government places his position subordinate to the principal, who is responsible to the rector for all the phases of school administration, the work of the student counselor would be more effective, if the students understood that he was not identified with the immediate work of administrative problems. I suppose we could say that the student counselor was "in administration but not of administration."

This does not make him independent. If anything, he should be most cooperative for he is working like others for the common good of individuals and the common good of the school and no end can be attained unless "the head is joined to the members and the members unto the head." His work in the school is important and new directives are showing this and experience has been teaching this. He is by no means the only cog in the wheel nor is he the only one doing effective work but by virtue of his assignment, he is given the grace to be a good student counselor and a good student counselor is by no means a broken reed nor a passive observer of students, places and things in the school.

He will be willingly active as his interest in the work grows and as his work encouragingly increases so does his own confidence in God and His work. He realizes frequently that he is God's instrument in something he might say to an individual and while his outlook covers the

broad scope of the well-rounded and educated man, it narrows itself down to the boy's spiritual relationship to God whether the problem is the present duty of the student to his present vocation to study or the future duty of the student to attend a Catholic college.

The student counselor advises but should not have to give a mark or grade; he has to motivate but never has the task of dismissing a student or refusing a diploma; he has to counsel and he might never see the results; he might train the young students in the ways of the spiritual life and do a thousand and one other good things for youth, and, if at the close of the school year, he has done his best, it has been a silent work but not an unappreciated work. It has been a valuable work that does make Catholic education worthwhile.

It has been from the ranks of our Catholic high schools that many vocations for the seminary and religious life have sprung. While the work of vocations seems to be identified with the office of the student counselor, vocations are not his sole responsibility nor are they limited to the student counselor. It is the duty of all Jesuit teachers, especially priests, to be spiritual fathers and not to shift the work of vocations on the student counselor. God may be using other members of the faculty in the work of inspiring young men to serve God and the daily contact and inspiration of teachers with their students can be a powerful means for fostering vocations. This is a work that all of us share. As the spiritual father of the school, young men eventually come to his office or are referred to him by members of the faculty. At first, it is a cursory glance at the vocation to the seminary and the student counselor is aware of his own obligation to know more about the qualifications of the candidate as a fitting subject. The student counselor also knows that doubts may arise, antagonism on the part of the parents and other problems that Satan places as obstacles to a vocation. The youngster will need spiritual direction and guidance and this is not accomplished in one or two visits. It calls for regular spiritual direction. Let it never be said that a student who sees the student counselor with regularity is, by that fact, a candidate for the seminary. The student counselor's problems with youth are many and varied and the text of Sacred Scripture: "Many are called but few are chosen" seems to apply aptly to the numbers who seek his help in proportion to the numbers who enter the seminary. There is no one more well aware of the need of vocations; there is no one more aware of the need of more prayer, more religion, more frequent reception of the Sacraments, more pronounced devotion to Our Lady and the Saints and more of God and less of the world.

The spiritual program of the school and the daily devotional life of the students have always been identified with the office of the student coun-

selor. While these activities are very important in the religious life of the school, yet in one sense they are like extra-curricular activities. The bulk of his work over the years of gradual development and changing patterns seems to be focusing more attention on guidance; guidance in the spiritual realm, the educational area and psychological field. This work then calls for the practice of the virtue of availability—the readiness to be on hand when he is needed and there is no hour of the school day nor after school hours when he is free from the duty of helping, advising and counseling others.

His day is a full one; never drab, quite unpredictable, interesting, challenging, consoling, disappointing, at times trying, at other times inspiring and never, it seems, long enough to meet the problems of each day. His work has passed the stage of growing pains.

Were you to pay a visit today to that large school in that large city where I was once a student, you would see two new large buildings. On the first floor of each of these two buildings, you would find an office with a sign on the door: "Student Counselor." In the Junior-Senior building, the office is next to the Chapel; its location seems to identify the work of the student counselor with the spiritual life of the students.

In a way, it is like years ago but somehow or other time keeps bringing changes in the work of the student counselor. Whatever changes the future may bring to his work you will always find the fundamental function of the student counselor most aptly expressed in the Gospel of Saint John (Chap. 17:v3) "Ut cognoscant Te, unum et verum Deum, et quem misisti, Jesum Christum."

STUDENT PRAYER BOOK

CHALLENGE, a new kind of prayer book, has been released by Loyola University Press, Chicago. It was compiled and designed primarily for modern American youth of college and high school age and is the work of Jesuit priests and scholastics. The book originated and saw its completion at West Baden College. Student counselors from all parts of the United States contributed suggestions which have been incorporated into *Challenge*.

Vocations in Our High Schools*

THE WOODSTOCK COMMITTEE

The theologians who have taken part in the formation of this report are sincerely grateful for the opportunity given them to clarify their own minds on this very important subject. They hope that the schools will gain as much from these suggestions as they feel they have gained in formulating them.

While the committee which composed this report was made up of 11 theologians, all the Woodstock theologians were free to read a preliminary draft and encouraged to make comments and criticisms. It was very encouraging to find that a majority of them did take the time to read it, very many commented orally on it, and about 40 went to the trouble of putting their objections and additions in writing. This final draft incorporates the suggestions that the committee found worthwhile. In general the report was very enthusiastically received by the whole theologate.

Several preliminary clarifications and precisions need to be made on the contents of this report. In the first place, as the title indicates, it is concerned with our high schools; therefore, not our colleges. Several recommendations would also hold for our colleges, but most of them are not pointed in that direction. Then we did not treat explicitly the question of Brother vocations in our high schools. Since many suggestions of a spiritual nature are packed into these few pages, the impression may be given that the committee wants to turn our schools into vocational hot-houses. This is far from the case; in no sense are we suggesting that the well-rounded program of our schools be changed.

This report necessarily deals with the tangibles in our schools. That does not mean, however, that the committee is ignoring or playing down the more important intangibles: the vocation prayers of the Jesuits in the schools, their own interior lives, their example. In fact we are all too willing to admit our own deficiencies in this regard, which, in point of fact, may be prime factors in the scarcity of vocations in recent years, the years when we were on the firing line. Likewise, we confess that many of the areas sketched in this report were neglected or poorly covered by us in the regency and we therefore realize the difficulty of carrying them into practice.

* A report drawn up at Woodstock College by a committee of eleven theologians of the New York Province. Their names are listed at the end of the report.

I. PRESENTATION OF THE SPIRITUAL

The Religion Course

In the religion course, we find a serious divorce between theoretical knowledge and practice. The presentation of dogma is on the dry, analytic level that is at home in the seminary but not in the high school. The high-school boy needs an approach that is meaningful to his everyday life. "How are we expected to love Christ when we are never taught to know Him?" is the unfortunate comment of a present novice on his high-school religion course. Unfortunately because of the combination of uninspired teaching, dissatisfaction with textbooks, and the amount of time devoted to it, the religion course appears at times on the level of a minor subject, to be passed automatically and soon forgotten.

A study of this problem has already been made. We merely underline the suggestions for a new text and a positive approach, and add a few words on time and teaching. If a new text were introduced, then we strongly endorse the elimination of the short 10-15 minute period in favor of full period classes. It is desirable that the religion teachers be professional in ability and outlook, i.e. be competent theologians, good teachers, and men sincerely interested in high-school teaching. A full-time religion teacher in the same year would be the ideal; the same man would be the proper assistant guidance counselor for the year which he teaches. The larger schools would need more than one religion teacher in each year.

The Sodality

We feel that the Sodality at present can't give full time to its primary purpose. The Sodality is given the task of supplying spiritual formation to the entire student body instead of serving, in Fr. General's words, as "the teacher of the interior life for the (spiritually) best students." Today students who satisfy the minimum requirements are kept on and make some advancement toward the goal of the Sodality. In the present setup in most of our schools that is the way it must be. But the Sodality suffers in doing work it was not meant to do and the more spiritually gifted and generous are never developed according to their abilities and willingness. The organization that should be the prime source of vocations cannot free itself from the crippling work of mass formation, and the result is mediocrity.

Employing an analogy, we picture the Sodality at the apex of a triangle, working in that small, higher area, developing the gifted boys to the extent that their generosity will take them. The Sodality should be

run strictly and selectively, novitiate fashion. We suggest that a highly select probation be started in sophomore year. In freshman year there should be a well-run Apostleship of Prayer program for all the students. Part of this program would have an orientation to the Sodality. Thus, after a year's careful observation, investigation, and screening of the freshmen, the moderator of the Sodality should invite a limited number to begin the probation. The number invited should be manageable, 25-30 boys. If the Sodality is first-class, a number of these boys will drop out during the probation and others should in time be invited to take their places. The entire Sodality program should be run quietly, without fanfare and publicity. The Sodality will only prove its worth by the men it produces, and a real Sodality should lead to increased religious vocations.

The Apostleship of Prayer

The majority of the student body, the non-Sodalists, is uncared for in any regular, organized way. This is a key problem in our vocational difficulties. We fail to give adequate formation in the spiritual life to the majority of our students. The word formation is stressed for the interest, exhortation, and work of priests and scholastics are not lacking. These efforts, however, are misdirected toward effecting a mere external affiliation of the boys to some spiritual organization. Even at the well attended exercises that are voluntary, the approach of the boys is shortsighted, limited to the attitude that attendance is what God wants, that this half-hour of standing, sitting, kneeling, listening, though not too meaningful, is yet a sufficient proof of allegiance. We feel that the Society's instrument of the Apostleship of Prayer should be inculcating this formation for the mass of the student body, but at present it is limited to the distribution of a leaflet a month and First Friday devotions.

General norms for making the Apostleship of Prayer a vital influence in our schools are contained in Fr. General's "Instructio de Apostolatu Orationis" (*Acta Romana* 12 (1952) pp. 267-282) but they need to be specified in detail for each school. An example of such specification, apparently successful, is given in an article by T. Denzer, S.J., "The Apostleship of Prayer at Saint Louis University High School." (*The Woodstock Letters* 85 (1956) pp. 398-402.) The following comments suggest other possibilities.

A four year program should be drawn up and incorporated in a manual to ensure development in a regular and orderly manner. The Sodality plans of the West Baden or Saint Mary's theologians might serve as a model. A director in each school, presumably the student counselor, would be charged with the overall control and direction of

the program. Below the director would be individual moderators for each class, the home room teachers. Although preferable that he be a Jesuit, it is realized that in many instances laymen would be the home-room teachers and they should be employed as moderators in this program. They would try to deepen the significance of the Apostleship of Prayer in the course of the daily religion periods. They would try to incorporate solid yet simple dogmatic explanations of the practices involved while emphasizing the motivation behind them. Through instruction and motivation, the moderator, Jesuit or lay, would try to help each boy to probe his faith, come face to face with Our Lord in prayer, and in the liturgy pray, work, and sacrifice out of love for the Sacred Heart and Our Lady.

Vocational Election

There is an additional serious problem connected with the presentation of the spiritual in our schools, and it is very difficult to pinpoint it exactly. It revolves around the decision a boy must make on what he wants to be and do in life. Right now we feel that this decision or election is made in a one-sided fashion. From all sides, family, communications, even the school, ever-increasing pressure is brought to bear on the boys to make them think in terms of material success. For example, as early as the end of freshman year, a good number of the students must make a decision on following the Greek or Science Honors programs. Too often this decision, we feel, is made in the light of the respective incomes of engineers, scientists, lawyers, etc. (Of course, we are not criticizing the place of the Honors Programs in our schools.) The decision is not made in the light of Christian or Ignatian principles. Too often we find that students whom we judge would be good vocation prospects have closed minds on the religious or priestly state because they have previously committed themselves to become engineers, lawyers, doctors, or scientists.

By way of remedy, we suggest that an attempt be made to point up the fundamental Ignatian decision between serving God in the religious or priestly state and in the lay state. We feel that this should be the basic election and that our students should be brought to realize its basic nature. Only after that should they decide on careers in the world. We feel that this is something that should not be deferred to senior year and the closed retreat; frequently it is too late by then. A new religion text should certainly emphasize the true nature of a vocational election.

The above-mentioned spiritual organizations could foster this idea of the Ignatian election. An effort should be made to influence the parents in this regard at parent-teacher meetings, preferably in the first two years

of high school. The school retreats, vocation exhibits, and vocation weeks should also emphasize this point. Once again, the home-room teacher is an important agent. He knows the boys best, has them in class every day, interviews them once a semester (as will be indicated in the Guidance report), and is a link with the parents who must be seen and who need to be influenced in this matter. The idea of an Ignatian election can't be forced or proposed too suddenly, but must be advanced gradually. As the boys' generosity develops under the spiritual formation they are receiving, they make progress toward the day when a prayerful election can be made.

The election, however, must follow the Ignatian insight that the first choice is between serving God in the ecclesiastical or lay state. This is the election of a "state of life." A second election follows to determine what specific "career" the individual should adopt. If he chooses the lay state, then let him choose his career as doctor, lawyer, or engineer. If he chooses the ecclesiastical state, let him choose whether he should be a diocesan priest or a religious; if the latter, what religious order.

As Jesuits, our task is to develop the minds of the youths who come under our direction. The norm we can give them for choosing their state of life and, secondly, their career is the Ignatian principle of the election. Careful guidance allows such a basic idea to develop slowly and serve as the natural preparation for the grace that helps guide their service of God.

II. GUIDANCE

We feel that one of the major deficiencies of our schools which is a very definite factor in the vocation situation is guidance. It is a very complex question and will receive more extended treatment than the other problems.

Remarks of parents indicate that, whether rightly or not, they feel inept for guiding their sons and have entrusted the whole task of guidance to "you Jesuits, who are experts in such affairs." We are afraid that there is often a considerable discrepancy between what guidance they think the boys in our care receive and the *de facto* situation. These parents have anxious premonitions of the obstacles in the path of their sons today. The achievement of a decent Christian life is becoming increasingly difficult. *A fortiori*, the maturation of a religious vocation is beset with even greater difficulties.

In the direct issue of vocations, an interested youth has frequently never been approached until his senior year, by the student counselor or in the closed retreat. In the survey conducted several years ago by Messrs. R. Braun, S.J. and E. Fischer, S.J., "Jesuit Vocations in Our High

Schools" (*Jesuit Educational Quarterly*, XVII (1955) pp 147-160), it was discovered that most of our scholastics had considered a vocation in grade school. If this condition still obtains, it is clear how vital it is that we foster and nurture such incipient vocations as soon as such boys come under our charge. Many of these boys do not have the necessary information to determine the true signs of a vocation and, on account of this deficiency, many fine vocations are lost. Likewise, as has been mentioned in the previous problem, a number of boys due to pressure from home and school to pick a career, decide to become doctors, lawyers, etc., without even considering a state of life.

It is entirely possible for a boy to graduate from one of our schools at present, having had only one or two interviews with a student counselor. The loss to the boy is evident. It is unfair to permit him to go through four of the most important and formative years of his life without providing adequate and plentiful guidance opportunities. Progress in spiritual perfection and the choice of a state of life and career demand prudent advice from a mature and experienced adult. This is particularly true of what has been called the "faceless middle" group—the large group who do not participate in extra-curricular activities and thus do not have contact with Jesuits, and who are at the same time good enough students to get by without catching the attention of the mark-conscious class teacher.

The student counselor's present job is a staggering one. It is physically impossible for one man to care for the spiritual and psychological development of 500-1000 boys. No matter how zealous and able the student counselor may be, he can only scratch the surface of a full guidance program. Furthermore, the counselor is entrusted with the important task of creating and maintaining the general spiritual atmosphere of the school, and of directing and integrating the individual spiritual activities. At present, he may also be teaching some periods and he is confronted with the time-consuming task of directing choice of college and administering aptitude tests. Despite frequently heroic efforts, he cannot find time to do all these jobs well.

Our proposals would postulate a wide expansion of the counseling program. We would suggest a guidance department, consisting of the present student counselor and a minimum of four assistants, one for each of the four years. The assistant counselor would see each member of his year once a semester. Individual home-room teachers would also participate in the overall guidance program by interviewing their classes once a semester, primarily, at least in the beginning on scholastic matters. In such circumstances, the boys would be more likely to make use on their own of the facilities available. The student counselor would consequently

have more time to set the spiritual tone of the school, to plan the strategy of the entire guidance program, and to run the interviews for the juniors and seniors on direction for college and career. We realize that in two schools, at least, a freshman counselor has been employed for a few years; in another school, priest or scholastics have undertaken on their own initiative to interview large groups or even years. But we feel that such practices are not universal nor organized.

We feel that such a widened program is explicitly viewed in the new *Manual for Jesuit High School Administrators* (No. 6.3.1-5, pp. 249-252). A plurality of counselors and advisers is also suggested in *A Complete Jesuit Guidance Program for High School, College, and University* (pp. 104-105).

We list below the specific points that bear on the extension of the guidance program.

The Student Counselor

The counselor should have such knowledge and training in his field that he can direct the whole guidance program and advise his assistants and the home-room teachers on methods to be followed. He would set the spiritual tone of the whole school, determine policy, and unify into a coherent whole all the various spiritual organizations and the guidance department. To this end he would have frequent meeting with his assistants. At least once a semester, he would conduct a general meeting of all the faculty to explain general school problems in guidance. This he would do as the principal's guidance assistant.

The counselor should direct the vocational testing program and conduct the subsequent interviews. As indicated above, a layman could administer and evaluate the tests, but the counselor should handle the interviews which the juniors and seniors undergo at present. Such interviews would then be conducted with an eye toward vocational guidance and then toward a specific career. The ordinary personal direction of the boys, especially in the lower years is to be left, for the most part, to his assistants. Of course, if the student wishes to confide in the student counselor, by all means he is free to do so.

Thus while his work would not be substantially different from what it is now, the counselor would be relieved of the impossible burden of being responsible for the individual guidance of the entire school.

The Assistant Counselors

There should be in each school four priests who would be designated as assistant counselors. In mentioning the number four, we are not sug-

gesting that a greater number, if available, would not be even more effective, especially in the larger schools. These fathers should be approachable and deeply interested in the high-school boy. They are to work closely with the student counselor and are to be trained and guided by him. They will carry out, on the personal level, his plans for the entire student body. It was suggested on page 43 that the father who would be teaching religion in a given year would be the assistant counselor for that year; however, there could be objections to such an arrangement.

The students would see their respective counselors at least once a semester. For the most part, interviews should take place during school hours, when the counselor has a free period. In such interviews the assistant counselor is primarily interested in deepening the spiritual life of the boy, helping him with his problems, and assisting him in his efforts to choose, first, a state of life, and then a career. The student would be perfectly free to consult him or anyone else they might wish, at any time, in addition to his regular interview.

In monthly sessions with the student counselor, the assistants would discuss common problems and practices in guidance, prevalent attitudes in the school that are to be encouraged or combated, programs for religious vocations, interest in the missions. It goes without saying that confidences would be rigorously observed. Any difficulty concerning confidences in questionnaires that would profitably be used by the assistant counselors could be obviated by informing the boys, as they are filling them out, that they are for the use of the guidance department and not just the student counselor.

The Home-Room Teacher

We conceive of the individual class teacher as an integral part of the school's overall guidance program. Preferably Jesuits, the home-room teachers would interview their respective classes once a semester. Though the interview would be concerned firstly with studies and school activities, the transition could easily be made to more basic considerations. The more spiritual side would probably be better handled by Jesuits, but we would not want to underestimate the influences of our good laymen in this respect. It is not so much by whom the boy is guided that concerns us, but that he receive some guidance at this level.

Each boy then would have four interviews each year. Two, one each semester, would be with his home-room teacher, concerned firstly with scholastic direction; two, one each semester, would be with one of the assistant counselors, aimed at finding a solution to more spiritual problems, pointing him toward a vocation and a career, deepening his spirit-

uality. In junior and/or senior year, he would consult the student counselor concerning his aptitudes and preferences. Thus each student would have seventeen meetings with a mature director, in place of the one or two that prevail at present. In addition, it would be easier for the student with a pressing problem to consult one of the five members of the guidance department than it is at present to see a sorely overtaxed student counselor.

The Scholastic Teacher

The transition from philosophy to regency can possibly be difficult for the scholastic. In the minds of some of the members of the committee, it was felt that some of the scholastics at the start of regency seem to lack a true concept of the value and purpose of the high-school teacher, as a vocation equal in rank with the other works of the Society. At least initially this attitude could cut their efficiency in the classroom and their influence in the future vocations of the school.

We feel that it is desirable that the scholastics in the course be given some idea of the worth and value of high-school teaching. Scientists, chaplains, and missionaries lecture in the scholasticates, but very rarely are the young scholastics exposed to the dedicated high-school teacher. We would suggest that occasionally a professional high-school teacher should speak on high-school teaching to the juniors or philosophers.

Some of the philosophers have been given greater opportunities to visit neighboring schools to observe teaching. This is encouraging and it is to be hoped that such visits be taken seriously and not be made just as a matter of course. A start also seems to have been made in visiting one of our own schools, which is even more encouraging.

Finally, some discussion centered around the need for a handbook for the high-school teacher, in general, and a worthwhile treatment of the idea of a religious or priestly vocation, in particular.

III. PROPAGANDA

In general, the committee feels that we are not employing properly all the natural means possible to foster vocations. In comparison with Maryknoll, for example, our efforts in the line of propaganda seem inferior. We would concentrate here on two needs: a new attractive booklet or pamphlet on the Society and a distinct province promoter of vocations.

In the course of the following suggestions we would like to see one side of the Society's work highlighted a great deal more than it is at

present. The following excerpt from the new *Manual for Jesuit High School Administrators* summarizes our feelings:

Many of our boys are attracted to the foreign missions, and more often than not to the missions of some other order or congregation. We have not impressed them with the fact that the Society is the largest missionary order in the Church. Father General Janssens (Letter of June 22, 1947) points out the new provision in the *Epitome* (# 631, 3) whereby "a provincial can promise the foreign missions to a young man who, from the time of his entrance into the Society, asks for them, provided that the candidate himself is afterwards found wholly suitable." (No. 6. 2.1. 2, p. 238)

Since many Provinces think that raising money through Jesuit Seminary Fund drives warrants paying for professional help in the literature used, we feel that filling the seminary deserves similar attention. We think that many of the available pamphlets are completely dated and that they get lost in the shuffle on the schools' pamphlet racks. The committee examined the publications forwarded by all the province directors, as well as publications of other orders and congregations, and submits the following suggestions as a result of that study:

Vocational Booklet

1. *Audience*: We think that it ought to be aimed at a 16-year old or 17-year old American boy. It should also, however, be intelligible to a 12-year old boy.

2. *Content*: Here we would depart radically from the existing booklets, which deal almost exclusively with the course, as their titles indicate. The numbers in parentheses below indicate the percentage of space to be allotted to each section.

(a) *The Nature of a Vocation* (10): Universal notion of a vocation for all men; religious and priestly vocation; Jesuit vocation (as both religious and priestly). Include a check list of qualifications.

(b) *The Works of the Province* (45): Norms for Jesuit ministries; sample of work in the province (with emphasis on education); foreign missions (some mention of the provision of the *Epitome*).

(c) *The Course* (30): A religious life in its own right (not just 13 years of waiting); its possibility (no over-emphasis of its difficulty); personal interests; degree work; uniquely Jesuit elements.

(d) *The Brothers* (15): A full religious life, not just a second best. The idea that the life is a positive vocation, not one for the leftovers.

3. *Format*: We think that the dimensions ought to be, roughly, $5\frac{1}{4} \times 7\frac{1}{2}$ ", composed of 32-48 pages, so that it could easily fit into a boy's jacket

pocket. It should be pictorial and graphic, having a limited but carefully prepared text. Color is desirable, at least for the four cover pages, and offset is recommended. In general, there should be more dramatic appeal than in the previous booklets of the provinces.

4. *Distribution*: By way of assuring an audience for such a publication and thus warranting the expenditure involved, we suggest the following outlets: the pamphlet racks in our schools and retreat houses; the student counselors; student counselors and guidance departments in non-Jesuit Catholic schools; eighth-grade teachers in parochial schools. In the beginning, one should be given to each student in the school; after that, the booklet should be given to each incoming freshman class, accompanied, if possible, by some comments of the class teacher.

5. *Author*: In the absence of province promoters, we suggest a priest who knows photography and publications, who would be free from other duties for the time needed for a thorough job and who would have freedom of movement to gather his materials.

Other Publications

We considered the possibility of printing smaller vocational giveaways, such as was done for the Ignatian Year by one of the Midwest Provinces. The content of the booklet or leaflet could be taken from the larger booklet. The following outline for a possible mission vocational booklet was submitted: a) Theme—purpose of missions; b) Pictorial survey of great missionaries; c) Mission activities of the Province; d) Training of Jesuits for the missions: spiritually, intellectually, through natural interests, through contact by letter or lectures with other Jesuit missionaries, through spiritual and material help from friends or those wishing to join in spreading the Kingdom.

Other Media

Films: In addition to suggestions about improving the present vocational films, we recommend a separate mission movie. At least mission sequences should be incorporated into a movie on the activities of the Jesuits.

Mission Talks: We suggest that a Tertian, or some other who is attached to one of the missions be allowed to visit the high schools and talk to the boys, class by class (not merely in a school assembly). A suggestion was made that periodically a good tape recording be made by one of the missionaries, telling about his life, what he is doing, etc., and this tape be made available to the different schools.

Exhibit: We recommend that vocation exhibits regularly make the rounds of the schools of the province. The librarians could also cooperate in exhibiting vocational and Jesuit literature in the school libraries.

Vocation Days: At least one school has been running a vocation triduum annually. In that same school a special vocation issue of the school paper was prepared at the time. Such a triduum (or vocation day) could be timed with the appearance of the vocation exhibit.

Brothers: One suggestion was made on Brother vocations in our schools. It was observed that it would be possible to make an appeal for the Brother's life if the Brothers had jobs that were apparent to the student body, such as, for example, a registrar, an assistant treasurer.

The Province Promoter

After the presentation of the different possibilities of propaganda, the committee raised the question of a province promoter of vocations. His presence would also be felt in the areas sketched under the previous sections. We realize that such a suggestion is more easily made than fulfilled and that the creation of another office will not automatically multiply vocations. However, it does seem that such an office would be helpful.

Among other possibilities, we can suggest the following activities to keep a province promoter fairly busy: a) gathering and publishing vocational literature, films, etc; b) making sure that it reaches the widest possible and most suitable audience; c) cooperating with non-Jesuit promoters of vocations; d) speaking at our own schools, and more especially at non-Jesuit schools (Several people mentioned specifically the possibility of reaching the Newman Clubs at non-Catholic colleges); e) setting in motion, through study and research, a practical and efficient program of vocation stimulation.

THE WOODSTOCK COMMITTEE

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State of Life or Career

CHARLES A. GALLAGHER, S.J.

The Society, as well as every other Religious Order, needs many more qualified applicants. Of this there is no doubt. Every Jesuit is greatly interested in fostering vocations to the priesthood and the religious life. There are many time-tested methods we use to develop potential vocations. A few of the most important are: intimate contact with our students, guidance, and vocational literature. These practices are good, and, if constantly practiced and improved, will increase the number of religious vocations among our students. In themselves, however, they are not sufficient. It would appear that we, as Jesuits, have not efficaciously employed a means which the Society and Saint Ignatius have given us. I am referring to the Exercises and, specifically, to the Election.

Every boy must make an election to a state of life. This is a truism, but the average young Catholic of today does not do this. It must be done, if our young people are to make prudent life decisions, based on proper principles. In present day practice, many of our students pick a career and fall into a state of life by default.

As Jesuits, we are supremely aware of the Spiritual Exercises. The Foundation and Election are second nature to us. The love, honor, and service of God are the focal points of our lives. All our decisions are based on that principle. However, for our students, such is not the case. Furthermore, for those who are not in a permanent state of life, a firm and clear election is an absolute necessity.

According to Father Hugo Rahner, S.J., the eminent commentator on the Exercises, the basic plan of the Exercises is: "Man is created to fight in the Church Militant against Satan by reverent service of the Divine Majesty of the Triune God, by making himself like to the Crucified Jesus, and by so doing to enter into the glory of the Father" or "Service in the Church, under the banner of the Cross, for the glory of the Father." A more immediate and particular end of the Exercises is: "to find God's will in the disposition of one's own life" (Ex. 1). Therefore, Father Iparraguirre, S.J., says: "The choice of one's state of life and the reform are but the practical applications in two particular cases of the general end of the Exercises."¹ The sections of the Exercises that precede the Election are aimed at removing our inordinate attachments and

¹ The quotations on this page are taken from, *A Key to the Study of the Spiritual Exercises* by Ignacio Iparraguirre, S.J., translated by J. Chianese, S.J. The reference to the Exercises proper is to the standard text of Fr. Roothan.

developing a deep personal love of Our Lord. This enables the retreatant freely and firmly to choose God's will in his regard. The subsequent portions of the Exercises are directed toward the confirmation of the exercitant in his chosen service of God. The Passion is offered for his consideration and contemplation to impress upon his mind the love and sacrifice of his Saviour. The fourth week lifts his mind and heart in awe at the totality and completeness of the Divine Love. Thus, his intellect is convinced of the necessity and validity of his election and his will is strengthened to overcome all obstacles in its execution.

The Election is not just a retreat exercise but a life decision. The principle is learned and first put into practice during a retreat. Consequent upon this, the retreatant bases his whole life on such a choice. It determines the course the exercitant will follow. It enters into every possible phase of human life. However, it is chiefly concerned with the effective and proper selection of a state of life for those who have not already entered such a state.

Therefore, in the general framework of the Election, there are two general categories that cover all the fields of human striving to attain their ultimate goal—the service of God. They are the lay and ecclesiastical states. Doctor, lawyer, etc., are merely species under the genus, “lay state.” Dominican, Franciscan, and Jesuit are under the genus, “ecclesiastical state.” Consequently, in any prudent selection of an individual's future life, he must first choose his general category and then specify. For example, a boy would not first choose to become an engineer. Rather he would make his primary decision on the question of whether God is calling him to the lay or ecclesiastical state. Then, that decision made, he begins to narrow down his selection to some specific field within the general class. It is not necessary to be a layman to become an engineer. There is no contradiction between engineering and the ecclesiastical life. There is between the lay and ecclesiastical life. This is what we must make clear to our students. The principle of the Election must become a habit of mind.

It seems that a great number of our students, in the present circumstances, do not make an election. They don't even think of it. Perhaps, they can rattle off the catechism formulation of the Foundation. A few may even be able to give the doctrine of the Election. This is not what is meant. It must become an attitude of mind that is second nature to them. They must not only know these principles, they must live them.

There is great pressure on every adolescent to choose a career. By the word “career” we mean an occupation, not a state of life. This impulse comes from three sources, their socio-economic background, their parents and the school. Articles in newspapers, features in magazines, programs

on the radio and television, all urge teenagers to make up their minds on what they are going to do with their future lives. (It is interesting to note that the emphasis is placed on "doing", not "being.") Parents are also insistent that their children choose a career as soon as possible. In our schools, we have numerous courses for different abilities and preferences. We examine the student's talents and aptitudes. All this is aimed at suggesting a career, not a state of life. There is no objection to these things being done. It is not what is being done that causes the difficulty, it is what is lacking. The average student in one of our schools today does not deliberately select a state of life. He wanders into it.

The "ecclesiastical state" is not a career; it is a state of life. An individual religious or cleric may have a career within that state. He may be a preacher, pastor, teacher. Unfortunately, career and state of life are equated even by well educated Catholics. They are proud of their priest son. They are equally proud of their son who is a doctor. Both are prestige careers. The priesthood is a good job to have. As a result, many of our students have the same attitude. They place the priesthood in the same general category as medicine and law. It is not thought of as something apart. The priesthood and law, for example, are not opposites; the priesthood and the married state are opposites.

Our vocational guidance should be built on the lines of a pyramid. God is at the top calling all men to His service. In that service there are two main streams, the lay and ecclesiastical life. Once a boy has determined that God's will is calling him to one or the other, only then does he determine further. What field of lay life or what type of ecclesiastical life is the last question answered, not the first.

As Jesuits, we are, of course, well aware of the concept of the Election. However, since we have already chosen a state of life it is not the vital consideration for us that it is for those in a non-permanent state. Consequently, we may not have put it across to our students as forcefully and completely as is necessary. The results are far reaching in this world and the next. The consequent loss of religious vocations could be thought to be sizeable.

How are we going to get the idea across to the boys? It is not easy. The Election is not a mathematical formula nor, for that matter, is it even strictly intellectual. It is an atmosphere, a habit of mind and will that we must communicate.

The necessity is clear. We cannot expect the boys to arrive at such an important point of Christian spirituality by themselves. It is a vital issue in the life of every Catholic, whether that life be spent in the lay or religious state. No one action or procedure can accomplish this. It is not a question of assigning a man to the task or of writing a pamphlet or just

telling the boys. We have, first of all, to be acutely conscious of it ourselves and be continually on the lookout to put the lesson across. The process is a long and difficult one. It is a matter of formulation and expression of principles. It is, for example, recognized that purity is a much harder concept to grasp, understand, and explain positively than individual violations of that virtue. This obstacle does not prevent us from realizing that we must present the positive side of chastity and emphasize its place in the eternal scheme, if we are going to develop pure boys and girls.

We can all play our part. Whether we are retreat masters, student counselors, class teachers or confessors, each of us can do his share to communicate a complete living understanding of the Election and its universal necessity.

The doctrine can be explained carefully and patiently to the boys with whom we come into contact, personally and in the class room. They must hear it from all sides to counteract their present frame of mind. We have numerous opportunities to form our charges with the proper attitudes and principles.

However, such principles as the Election and Foundation require more than mere intellectual understanding. They can only be truly experienced by an individual endowed with a spirit of deep faith and a constant habit of prayer. Thus, we must teach our student to live a life of prayer. Only in the close intimacy and friendship with Our Lord that results will such concepts become an integral part of their way of acting. How can we expect boys to do everything on the basis of service of God, if they don't know Him and love Him? Only in prayer can this be accomplished. We have many organizations in our schools that are aimed at fostering this prayer life. To mention but the most obvious, there are the sodalities, the Apostleship of Prayer and the Knights of the Blessed Sacrament. Unfortunately, at the moment, many boys who belong to these organizations are only going through the motions. This, of course, must be changed. The organization is there; we must give it meaning.

The objection might be urged that there are many boys who can't make such a final decision so early, that they should be able to have an open mind. We are not postulating an immediate and absolute disjunction between the lay and ecclesiastical state for every high school boy. The boy has three possible choices, the lay or ecclesiastical life (with a greater or lesser degree of certitude), or thirdly, doubt about which state is God's will in his regard. If the individual definitely chooses lay or ecclesiastical life, then he goes on to select a particular field in his category. If he is unsure, he picks a species under each genus. It allows him more time to make his final decision, without by-passing what should be his primary decision. It avoids the difficulty of having the boy select a career

before deciding on a state of life. It puts the principles of the Foundation and the Election in their proper perspective.

Further, it could be said that many of our boys, at least implicitly, choose a state of life in their selection of a career. It is not necessary that such a choice be made in so many words. This is true in some cases. However, it would certainly do no harm to make this decision explicit. This is particularly true in our day and age when we are so conscious of the Apostolate of the Laity and the Mystical Body. Moreover, it appears questionable that even a virtual decision on a state of life is made by many of our students. They do not distinguish between state of life and career. In their minds, the two categories, genus and species, fade into one.

Another difficulty could be offered. The boys do consider the priesthood and the religious life as something apart. This is true in part. While they may recognize that the priesthood is in some way different from law, engineering, etc., they still place it in the same category when it comes to making a decision. The problem here is the same that confronts the average religion teacher. He must see to it that the subject of religion is not just an abstract study, however noble, but a norm to be applied in habitual life practice. So too, in this matter of the Election, we must make sure that the boys transfer what is frequently an abstract knowledge to actual practice.

The problem is evident. What is our answer? There is no simple, all embracing solution. We must patiently and constantly expose Saint Ignatius' doctrines. All the resources at our command must be enlisted in the effort. To this end, we have at hand our annual retreats, our guidance programs, religion classes, classroom exhortations and our personal contact with the boys. If we are aware of the difficulty and are constantly prepared to eradicate it, we can do the job. Then, with God's grace, we can look forward to welcoming many more brothers in Christ into "our least Society."

THE LAITY IN THE CRISIS OF THE MODERN WORLD

St. Joseph's College announces the second annual Study Week on the Lay Apostolate, August 17-23, 1958. The Study Week can serve as a clearing-house for ideas on lay apostolic efforts. There will be morning seminars, afternoon courses, and evening assemblies dealing with this apostolate so necessary in our times. For further information write to: Rev. Joseph F. X. Erhart, S.J., St. Joseph's College, 54th and City Line, Philadelphia 31, Pa.

News from the Field

PRINCIPALS' INSTITUTE: This summer, August 2-13, another J.E.A. Principals' Institute will be held. Previous institutes in 1946 and 1952 were stimulating and highly successful. Papers and discussion in this institute will center around curriculum content and improvement of teaching. The meetings will be held in the gracious environs of Regis College, Denver.

CHANGES IN DIRECTORY: Gonzaga University, Father Clement H. Regimbal is now assistant to the president; Father John P. Leary, academic vice-president and dean of faculties; Father Arthur L. Dussault, vice-president in charge of university relations; Father Howard J. Luger, vice-president in charge of business affairs. Fairfield University, Father James E. Fitzgerald is now president, succeeding Father Joseph D. Fitzgerald.

EXPANSION: *St. Louis University*—cornerstone of Pius XII Library laid.

Loyola Academy—moved to new site and new buildings in Wilmette, Illinois.

Al-Hikma University of Baghdad—cafeteria building and classroom building under construction; construction of faculty building and library soon to begin.

Boston College—work on gymnasium well advanced; work begun on a new building to house ice-skating arena and auditorium.

APPOINTMENTS, ELECTIONS: Father Murel R. Vogel (West Baden College) elected president of the Indiana Philosophical Association.

Father Vincent V. Herr (Loyola University, Chicago) appointed to the advisory committee of the Chief Justice of the municipal court of Chicago.

Father Walter J. Ong, S.J. (St. Louis University) elected to the Gallery of Living Authors, joining the ranks of 96 Jesuits elected in previous years.

Doctor Victor E. Levine, professor and director of the department of Biological Chemistry of Creighton University Medical School, elected president of the Nebraska Society of Biological Scientists.

Father Andrew C. Smith, president of Spring Hill College, elected president of the Southern Conference of Church-Related Colleges.

Father William F. Kelley, academic vice-president of Creighton University, elected secretary of the North Central Association of Academic Deans and secretary of the Midwest College and University Department of the N.C.E.A.

Father Robert J. McEwen (Boston College) elected secretary of the Catholic Economic Association.

Dr. John D. Donovan (Boston College) elected president of the American Catholic Sociological Society.

Father Victor F. Leeber (Fairfield University) elected vice-president of the Connecticut Chapter of the American Association of Teachers of Spanish and Portuguese.

AWARDS: Father Lowrie J. Daly (St. Louis University) is the first priest to receive the St. Louis Award, presented annually to the citizen of St. Louis who brought greatest credit to the community. Father Daly instituted the project of microfilming materials in the Vatican Library for use at St. Louis University.

Father Edward Duff (New England Province), editor of *Social Order*, has won the annual award of the American Catholic Sociological Society for his book "The Social Thought of the World Council of Churches." This book was also selected by the Religious Book Club (Protestant), the first time a Catholic book has been chosen.

Father Joseph R.N. Maxwell received the Carens Award for his contribution to sports when he was president of Boston College.

The *Well* (Cranwell School) won prizes from the Columbia Scholastic Press Association and the Catholic School Press Association.

The Marquette University High School yearbook, *Flambeau*, won a medalist award from the Columbia Scholastic Press Association.

The St. Louis University High School *Prep News* received awards from the National Scholastic Press Association and the Catholic School Press Association.

Father Daniel J. Linehan, Boston College seismologist, whose recent seismic surveys proved that there is land above sea level in the Antarctica, was presented with Fordham University's *Insignis* Medal.

Fairfield College Preparatory School won a trophy from APSL (Associatio ad Promovendum Studium Latinum) for excellence in a nationwide Latin contest sponsored by APSL.

GRANTS, CONTRIBUTIONS: St. John's College (Honduras) received a landgrant of 400 acres from the government of British Honduras for an agricultural college.

Canisius College received a grant of \$5,000 from a group of local businessmen for a study of Buffalo redevelopment.

Fordham University received \$15,000 from the Fund for the Advancement of Education as partial support of an experimental pilot program in the training of graduates of liberal arts colleges to teach in secondary schools.

Marquette University received \$39,000 from the National Science Foundation for an institute for high-school biology teachers.

St. Joseph's College received a \$12,000 gift, part of which will be used to establish a fund for a medal to be awarded for the highest proficiency in physics.

St. Louis University received \$28,000 from the U.S. Weather Bureau for research on tornadoes, and \$7,500 from the Shell Companies Foundation for research in shock waves.

Spring Hill College received a grant of \$2,000 from the Esso Foundation.

Xavier University received \$2,100 from the General Electric Company for the purchase of equipment for the psychology department.

Georgetown University School of Medicine received a grant of \$300,000 from the Commonwealth Fund to support revisions in teaching program.

Gonzaga University received a grant of \$16,000 from the Ford Foundation to support the National Conference on Political Parties which Gonzaga sponsored.

Loyola University (Chicago) Law School received a gift of \$50,000 from the Robert R. McCormick Charitable Trust in honor of the 50th Anniversary of the Law School.

WINNERS: In the Midwest Jesuit Intercollegiate English Contest, Rockhurst College emerged victorious; while in the Intercollegiate Latin Contest (first held in 1886) Xavier University triumphed.

PROJECT VANGUARD: Dr. John P. Hagen of the U. S. Naval Research Laboratory and Director of Project Vanguard, was the featured speaker at the annual Ahern-Quigley Lecture of the Jesuit Science Colloquium of Weston College.

MULTIPLEX: Fordham University's station WFUV-FM has become the first non-commercial FM station to receive permission from the Federal Communications Commission to employ the multiplexing system of broadcasting experimentally. The system involves the operation of a sub-channel which will enable WFUV-FM to broadcast two programs at one time or to broadcast one program stereophonically. Father St. George, director of the station, informs us that test broadcasts will be held during the summer, while regular broadcasts are scheduled for the fall.

THE PRE SEMINARY LATIN COURSE OF LOYOLA UNIVERSITY (CHICAGO): a two-semester, 15 credit-hour intensive Latin program for aspirants to the priesthood, is celebrating its tenth anniversary year. About 130 students have been trained in it who are now distributed through twenty-four dioceses and fourteen religious orders.

JESUIT CENTENNIAL WEEK: Mayor Richard Daley of Chicago proclaimed the week December 5-12, 1957, "Jesuit Centennial Week" in honor of the centennial year of the Jesuits in Chicago.

CENTENNIAL TOURNAMENT: The Loyola University (Chicago) Centennial Celebration featured a debating tournament with 24 teams of 13 Jesuit colleges and universities participating. Xavier University placed first and Regis College second.

MARQUETTE DOCTORATE: Programs leading to doctorates in limited fields will be offered at Marquette University for the first time since the outbreak of World War II.

PENSION FUND: The Regis High School (New York) Alumni Association announced the successful completion of their campaign to collect \$21,000 for a fund to reward past services of the Regis lay faculty.

INTERNATIONAL VICTORY: The Campion Debating Society of McQuaid Jesuit High School won two trophies at the Fourth Annual International Speech Festival held in Toronto, Ontario.

HIGH-SCHOOL SPEECH CONTEST: The Jesuit High School Speech Committee conducted another speech contest based on the new *Speaking* series. This year eleven mid-western Jesuit high schools took part, six more than last year. Loyola Academy won the first-place trophy, while the University of Detroit High School was runner-up.

KALAM SERIES: Father Richard J. McCarthy of Al-Hikma University of Baghdad has published his second book in Arabic, "Kitab At-Tamhid," an edition of a work by the Moslem theologian, Al-Baqillani. This is the first in a new series called the Kalam Series, sponsored by Al-Hikma University.

RED SCHOENDIENST, of the world-champion *Milwaukee Braves*, received the Catholic Athlete of the Year Award at the Brooklyn Prep Fathers' Guild Annual Sports Dinner.

BEST CHEERING SECTION: The St. Louis Referees' Association voted the St. Louis University High School cheering section the best-behaved during the 1957 football season.

BEST SHORT STORY: Robert M. Waters, a senior at Boston College High School, received the first prize medal for the best short story submitted by students of high schools throughout the country. The story appeared originally in the *Botolphian*, the school's literary journal.

FIRST ALL-AMERICAN: Navy's All-American quarterback, Tom Forrester, received a trophy inscribed to "Our First All-American" from St. Ignatius High School (Cleveland). He is the first graduate of the school to be voted All-American honors.

TRANSLATIO STUDII, a contest conducted by the Catholic Classical Association, New England Section, had 33 entries from 29 schools and colleges of Canada, Panama and 18 states of the United States.

DEMONSTRATIO LATINA: One hundred and fifty boys of the junior class of Gonzaga High School (D.C.) participated in a contest in which they were questioned for three hours on Cicero's First Catalinarian. A holiday was awarded to the winning class. The senior and sophomore classes had demonstrated Virgil and Caesar.

HIGH-SCHOOL MATHEMATICS: A new textbook series for high-school mathematics has been initiated with the appearance of High-School Mathematics, Book I. The first volume has been tried on an experimental basis at Rockhurst High School. It is hoped that textbooks for all four years of high school will be made available. The high school program will culminate in a study of analytical geometry and calculus so that the graduate may begin his college work in mathematics with advanced standing. For information write to Mr. H.E. Petersen, Rockhurst High School.

A CHRISTIAN PHILOSOPHY OF LIFE, by Father Bernard J. Wuellner of John Carroll University, is a book based on the Thomist viewpoint bringing together the answers given by philosophers to the basic issues of human life. It is published by the Bruce Publishing Company (\$4.25 per copy).

THE STATE AND NON-PUBLIC SCHOOLS, a new study published by the U. S. Office of Education, describes the legal framework within which non-public educational institutions operate and reports the responsibilities of state departments of education in connection with them. The report also points out the growth of non-public school enrollment. In 8 states (Rhode Island, New Hampshire, New York, Wisconsin, Massachusetts, New Jersey, Illinois, Pennsylvania) these schools accounted for more than 20 percent of the total elementary and secondary school population.

PLAY FESTIVAL: The Holy Cross Dramatic Society was host to the Fairfield University and Boston College in the New England Province One Act Play Festival held on February 15, 1958.

MAGIA: Tom Powell, 19 year old Xavier University student, is president of the Cincinnati Ring 71 of the International Brotherhood of Magicians.

VISITING PROFESSOR: Mayor Raymond R. Tucker of St. Louis has accepted an appointment as visiting professor of Government at St. Louis University. Mayor Tucker is a graduate of the University, class of 1917. He was cited recently by *Fortune* Magazine as one of the ten best mayors in the United States.

HIGH-SCHOOL MATHEMATICS: Fordham University is sponsoring a Summer Institute for High-School Teachers of Mathematics from July 7 to August 14 this summer. The Institute offers courses in Probability and Statistical Inference, and Basic Concepts and Structures of Geometry. Graduate credit is obtainable in the School of Education. For information blanks write to Reverend C. J. Lewis, S.J., Fordham University, New York 58, New York.

CATHOLIC PRESS ARCHIVES: An archives, eventually to contain original or microfilm copies of every Catholic periodical ever issued in this country, as well as all available records useful for the study of the American Catholic press, has been established at Marquette University. The collection, called the American Catholic Press Archives, is already in the process of being gathered, classified and indexed.

TREATMENTS: Approximately 25,000 prescriptions were filled last year at the Creighton University School of Pharmacy, a 25 percent increase over the preceding year. Nearly \$10,000 in medications were given to citizens of Omaha who could not have afforded this service.

MIDWAY THROUGH NASH, a lecture by the noted poet Ogden Nash introduced the David B. Steinman Visiting Poets series at Boston College. Others to appear are T.S. Eliot, Robert Frost, Sister Madeleva, and Henry Rago.

JESUIT COAL MINE: A large hill at Wheeling College was being removed because of its threat to adjacent buildings. A six-foot seam of high quality coal was uncovered. This will more than pay for the removal of the hill.

